

IN WOODS OF GOD-REALIZATION.

THE COMPLETE WORKS OF
SWAMI RAMA TIRTHA, M. A.

VOLUME IV.

CONTAINING

EXTRACTS FROM HIS ELEVEN NOTE BOOKS, POEMS
' AND
AN ESSAY ON THE STUDY OF MATHEMATICS.

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INTRODUCTION

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THIS is the last of the four Volumes of *In the Woods of God-Realization*, containing all the Lectures, letters, poems, and writings of the late Swami Rama. It contains the contents, reproduced almost *verbatim*, of his thirteen note-books, with the exception of Note-Book No IV, which has been reserved for certain reasons for future separate publication. There is also a Lecture of Swami's on the Evils of Capitalism which had to be omitted in accordance with the best legal advice. I also understand that there are still some unpublished Note-Books of Rama with a gentleman of Lahore, Lala Har Lal Sahib, Nazim, District Court. I tried much to induce the gentleman to part with them for a short time so that their contents or selections from them might also be included in this Volume, but I do not know why he has not acceded to my earnest request. With these exceptions, to the best of my belief, this Edition of Swami Rama's Works, based on the original manuscripts bequeathed by him to his beloved and devoted disciple, the learned Shriman R. S. Narayana Swami, is comprehensive, complete and exhaustive.

I must also state here that in the editing of this Volume, brother Puan has taken no part whatever, Swami Narayana and I are alone responsible for it. Where we differed, Swami Narayana had of course the final voice. I must also say here for the information of the readers of this Volume that great difficulty was felt in making selections from his Note Books, as Rama had not often marked the quotations or indicated their source. A good many quotations have thus been omitted.

We shall feel much obliged if some of the numerous readers of these Works kindly favour us with their opinions on the utility of publishing *in extenso* the contents of this Volume in their present shape. They will be of great help in bringing out the Revised Edition of this Volume.

Needless to say that any criticism, remarks or suggestions about the whole Work would be most welcome and will receive our best attention *

It is a source of great satisfaction to me that the humble and inadequate expression of my admiration for Swami Rama took the shape of my undertaking this publication in May 1908. It was done on the suggestion and advice of Swami Narayana to whom I owe a deep lifelong debt of gratitude for the great spiritual benefits I have derived from his company and *upadesha*. It is through his hearty and devoted co-operation alone that this work has been at last satisfactorily concluded, in one sense at any rate, though I realize that there is still much to be done.

Swami Rama's writings are all at last safely preserved and cannot be lost to the Motherland who needs them most at this critical time of her history. It is a matter of still greater satisfaction and joy that the undertaking has been highly appreciated in many unexpected quarters. Hardly a fortnight passes that I do not get a couple of letters congratulating and thanking me warmly and sincerely in highly complimentary language on the enterprise, and recounting the spiritual blessings accruing to many a hungry and thirsty soul seeking after Truth and Peace of Mind. In spite of more than a century of the introduction of Western civilization into this sacred land of hoary antiquity and of the inevitable tendencies towards "materialism" that have followed in its wake, it is fortunate that our beloved Motherland has not yet lost its earnest longing for the priceless treasures of the great blessings and sterling virtues of *Sat* (Truth), *Anand* (True Happiness), *Shanti* (Peace of Mind), *Prema* (Love), *Bhakti* (Devotion), *Gnana* (Knowledge), *Buddhi* (Wisdom), *Dhyana* (Meditation and contemplation) and *Mukti* (deliverance from the bondage of Ignorance, the root of all Evil).

It appears to me that Swami Rama—the philosopher, poet, teacher and divine—was one of those great personalities

NOTE.—We regret we have not received any such suggestion and the volume is reprinted as it was.

ties which appear from time to time in this world of ours at the most critical junctures of its history. He was certainly one of the most distinguished and eminent sons of Bharatvaisha who came to us just when he was most wanted. He did not appear on the stage of India's history to found any new sect or society of which we have already too many, to revive any old or defunct religion or form of worship, to promulgate any new doctrines or Philosophy, to establish any new institution, or to unite like Nanak the Hindus and Muhammadans though there is room no doubt for such a work, but his great and noble mission was universal and cosmopolitan. His great aim, his great life-work was to preach and teach the highest eternal spiritual Truths to the whole world specially to India, in this twentieth century of the Christian era, in this scientific age, in these days of exciting race for wealth, industrialism, competition, socialism, hard struggle for existence, and all the attendant evils.

Is not this teaching just what we need most at this time? Is not his message of spirituality and higher life just the great need of the hour? Is not his entire teaching a strong, emphatic, living protest against the rampant selfishness, the superficiality and dazzling show, worship of form (نام و رُوب) and externalism, the intolerance and hostility of religious sects and fanatics, the love of Pleasure with its concomitant evils, the unceasing self-aggrandisement of European nations at the cost of their Asiatic brethren—"sons of the same Heavenly Father"—the heartless use of modern destructive weapons and the great costly preparations for war,—to pick at random some of the characteristics of Modern Civilisation? He preached the Truth in America, the land of the setting Sun, in Japan, the land of the rising Sun, and in India, the Motherland, and thus unmistakably showed that his mission was world-wide, and that his message was meant for all alike, equally for the poor and rich, the old and young, the educated and illiterate, men and women, Asiatics and Europeans, black and white. He recognised and made no distinctions of caste, creed, colour or race, and thus imparted a lesson of immense importance, fraught with most pregnant and weighty consequences and issues.

to his own country, and also to the West where these distinctions are made much of even in their advanced stage of refinement and culture and in spite of all the influence and power of Christianity and progress of Liberalism. He set forth his teachings for the whole world, though one country like India might be in greater need of them at present. How could it be otherwise in the case of one who fully believed in and realized his oneness, his "at-one-ment" with all others?

But the striking personality of our Rama does not appeal to me only as a great spiritual teacher. He appeals to me, impresses me, forcibly strikes me as a genuine, sincere and devoted patriot, a true lover of "India, the Motherland," a true and worthy son of Bharat, the *jnanma bhumi* of great sages, seers and savants, of rishis and munis, ascetics and yogis as well as of the greatest warriors, rulers and heroes, a devoted and faithful *Sevak* (servant) of the holy Aiyavarta and a martyr to the cause of the country.

He has clearly taught us our National Dharma and his utterances inspire us with a sense of the great responsibility we owe to our Motherland as the inheritors of a great and historic past.

It has struck me as very strange that this aspect of Swami Rama's great selfless personality, of him who was "in the world but not of it," this trait of his character has not been noticed and recognised in any of the appreciative articles on him that have appeared in the Press or elsewhere since his "mukti" (release from the cage of the body) in 1906. The seventh part of the Third Volume is enough to amply verify and fully demonstrate the truth of what I have just said above. I dare say that he spoke and wrote about India as fearlessly and boldly as on any abstruse problems of metaphysics, and I may add without fear of contradiction that the great courage and spirit of Martyrdom that he always showed in advocating the cause of the fallen Motherland before foreign nations as in his 'Appeal to the Americans on behalf of India' or in explaining to her unworthy and degenerate descendants the Path of Rise and Progress after centuries of decay

and downfall—a phenomenon the like of which no other great nation of the world has witnessed—have been rare even among our best Sannyasins. Had not dear Rama done so, he would never have been to us what he is now. He who was never afraid of tigers and deadly serpents among which he lived, he whom the terrors of the most desolate wildernesses and the wildest mountains could not terrify, he who never retraced his footsteps in the face of imminent danger, he whom the prospect of instantaneous death by the least slip as when climbing the lofty summits of Sumeru (Bunder Puchh) could not frighten and turn back from his firm resolve to reach the goal in view, he who had conquered mighty Death, he to whom this life and death were really alike, could he, could such a one, I say, be afraid of any human power or being, however high, however great, however mighty? It is to this spirit of perfect fearlessness and independence, this perfect indifference to life and death, this absolute indifference to his future that he owed his bold and undaunted advocacy of the Truth, truth relating to this world as well as to the next, truth regarding Governments as well as Priestcraft and Civilization. This is what constitutes his glory, this is what makes him great—as great as any man ever was in this age—this is what raises him above many a preacher, teacher, leader and reformer who often begin with setting up the smooth easy motto of “Work along the line of least resistance” as their fundamental principle and whose first care is their own safety and the interests of themselves and their kith and kin. This is what proves him a true Sannyasin (سچا سادھو). Little is known to the general public, even to most of his lovers and admirers, of the unknown persecution by the mundane powers for the truth he spoke freely in free America and on his return in the land of his birth,—truth that like all the great men and martyrs of the world he spoke irrespective of consequences, regardless of the approbation and disapprobation of those who listened to him, truth—bare, bold, unvarnished, truth not influenced by any worldly motives of sordid gain or loss or consideration of filthy lucre, truth not meddled with or controlled by the “big men,” the multimillionaires of the world. It is this spirit of uttering forth the plain truth—bereft of considerations

of policy and expediency,—“the truth, the whole truth and nothing but truth” that makes him a great hero, this is what imparts force and value to his criticism and condemnation of institutions, governments, civilizations, customs, fashions, priestcrafts, pseudo reformers, cowardly leaders and men in general

Swami Rama has rendered another eminent service to the Motherland. It is estimated that there are fifty-two lakhs of Sadhus in this country. He has set a very high example to them and presented the true ideal of Sannyasa before them. By his own life and teachings he has shown the futility and absurdity of the mistaken, nay, mischievous notion of Sunnyasa, namely, that it consists merely in inaction and retirement, in asceticism and self-mortification of the body. He lived and moved freely among his fellowmen, he travelled far and wide in the most advanced and civilised lands, he taught and discussed with all who approached him in the right attitude, he lectured and wrote, he dealt with such subjects as ‘Married Life’ and ‘Meat-eating,’ thus showing that Sannyasa does not mean retirement, aloofness or inaction, and establishing the claim of Vedanta to be a practical philosophy applicable to the most complex affairs of daily human life and the most recent problems of modern civilization. By his simple and abstemious yet active life, he has shown all our Sannyasis the right path, the way of life, the keynote to success which their beloved yet so neglected Motherland sorely stands in great, urgent need of at this moment. Oh! what a revolution would it mean in the life and condition of Bharat, what a difference would it make to us, what a prominent and potent factor would it become in the future of our country if even a few lakhs of our Sadhus—a good many of them so well-meaning but misguided—only realized and followed earnestly in actual life the highest teachings of Vedanta as exemplified in the lives of such noble and elevating exemplars of Mankind as—to select only a few at random—the Balaramachari, Swami Dayanand, Swami Vivekanand, Swami Ram Krishna Paramhansa, Swami Rama and his disciple, Swami Naiayana. They have all raised the dignity of Industry and honest Work and shown that a life full of

active, strenuous (though unattached) action and struggle is not incompatible with or derogatory to the true spirit of Sannyasa. Swami Rama's deliberate persistent renunciation of all the worldly prospects (see his Life-sketch by Puri) and of all his worldly relations and connections in the very prime of life and at the very outset of his promising worldly career—two great obstacles and temptations in the way of so many men—has added one more striking example to so many others of the high and irresistible claim of Truth and Motherland on Man. With the bonds of the marriage tie helplessly fettering almost every one in this country so early and so prematurely and without the married people having any choice and voice at any stage in the whole affair, it is strange to me to hear even a learned Shastri Master of Arts holding and teaching that our duty to our mothers, sisters and wives the last of whom have been unlawfully given to us in wedlock at a time when they are incapable even of understanding the nature and object of the marriage bond, was more important, higher and more binding than our supreme duty to the Motherland (*Bharat Janani*) or to the cause of Eternal Truth, Righteousness and Justice.

Swami Rama embodies in himself the highest example of the Law of Self-Sacrifice and Renunciation (کیاگ کا مل)

But it is not as a Sannyasin alone that he has set a good example and rendered eminent service to India. Even his student life on which great light has recently been thrown by the publication of the Letters to his Guru serves as a guide to our students and young men and solves many of their difficulties and problems. He has shown by his conduct in his School and College career how the difficulty of poverty is capable of being solved in this now impoverished land at any rate. His reverence and obedience, his shyness and modesty, his sympathy with fellow-students, his patience and peace of mind under very trying circumstances, his habits of application and industry in spite of constant ill-health, his sense of self-respect, his open door hospitality just after passing the M A, his great popularity and fame as a Lecturer before his assuming Sannyasa his never caring for the morrow,

are some of the points that have struck me during the perusal of his 300 letters out of about 1,100

These are some of the aspects and characteristics of his short life and sublime teachings that have struck me at once without devoting even an hour to giving the matter any close thought at the time of penning these Introductory lines. I never saw Rama in the flesh and have not yet had the time and opportunity to study him closely. His teachings are at present practically unknown even to the vast majority of his own countrymen. I feel sure that as they are grasped and assimilated more and more, he will be better and better appreciated, admired and imitated in the future. It has been a great surprise to me to come to know how great is the number of his lovers and admirers, how widespread all over India they are and how much quiet, unostentatious influence he has exercised over the people of this country, over his fellow-countrymen even of those parts which he hardly visited, during his short sojourn and public ministry in this world. These works are being already translated into several vernaculars as Gujarati, Marhatti, Hindi* and Tamil. These translations are in different stages of progress. The Urdu Edition of his works has at last been undertaken by Swami Narayana himself and the first volume will be out in May next.

[In connection with these translations and certain other publications as those of Messrs Ganesh & Co of Madras, it appears to be necessary to explain here that the right of reproduction and translation has been registered and reserved not with a view to monopolise the work of propagating Rama's teachings in order to make money out of it. Nothing could be farther from our thoughts nothing could be meaner. But it is simply to ensure the purity, the excellence, the correctness and neatness of the Works published that this step has been reluctantly taken

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As regards translations, it is not intended in the least to restrict or discourage them. We earnestly wish that

* The publication of Rama's works in English, Hindi and Urdu has now been taken up by Rama Tiratha Publication League Lucknow

there should be translations into *all* the Vernaculars of the country so that these valuable works may reach the masses also and all who undertake it in the right spirit are most welcome. But Swami Nārāyaṇa being always very particular and keen in all his own work about correctness, neatness and literary form and get-up, it appears absolutely necessary that only those who are qualified in every respect to translate and publish these Works should undertake the sacred work and that it should not be done by any brother from purely selfish motives of gain as I am sorry to state has been the case with some in the past. It is also necessary in the interests of Translators and Publishers (of Translations) themselves that we should be kept informed of those who are doing it so that they may not suffer from undue competition, as may happen by several gentlemen publishing a translation *in the same vernacular* simultaneously and without knowing of each other's undertaking. It is simply with such high motives that the enterprise of others is only being *controlled*

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I fully trust that the above lines will clear the matter and remove such misunderstandings and differences as have recently risen in certain brethren's minds through ignorance of our motives and reasons of the course we have been obliged to adopt owing to the abuse of their privilege by some of them.]

It is clear from all the above that Swami Rama's influence belongs more to the Future than to the Past and that he will exercise a more prominent and powerful influence over the future course of events in this country than is now known or realized, as he would have done had he not prematurely left us so suddenly. His worth will be better known, understood and realized now that he is no more with us in the flesh. Will it be out of place for me to suggest here that all sincere and devoted admirers and lovers of Rama may meet once a year, if possible and convenient, on the day of his demise or birth

* The copyright of the Works is now vested with the Rama Tirtha Publication League Lucknow and permission for translations in all languages should be obtained from it.

at some central place like Delhi or in different places by rotation to which different brethren may invite, to exchange views, to study together Rama and to consider and decide what steps should be taken to expound and propagate his teachings throughout the length and breadth of the country ?

It remains for me now to record my best thanks to all those who have rendered me great and valuable help in many ways in this great enterprise. Swami Narayana has been my guide and helper throughout—without him I could not have done it. Some have helped me by their criticisms and valuable suggestions, some by making necessary alterations and corrections in language, some by copying and typing from the original manuscripts, some by reading to me from the original while I was going through the proofs, some even in the drudgery of despatch work, and last but not least a good many have actively and zealously co-operated in making the publication known to others and inducing them to get and read the Volumes. If I should specify and select even a few names, it would make this lengthy Introduction too long. So I avail myself of this opportunity of sincerely thanking them all and of reminding them that they have still to do much in various ways.

May Rama's choicest blessings fall upon them. May it fall to the lot of many to take up the Cross of Truth and Justice and follow the noble and elevating example of Rama.

In conclusion I apologise to all the readers for the length of these observations written in great haste just a few days before the belated publication of this Volume in a foreign language of which I do not profess to have a great command and also for the great delay which has occurred in its publication owing to unavoidable reasons. I would also wish it to be clearly understood that while acknowledging my great debt of spiritual benefit which I owe to Swami Rama and expressing my great admiration for him, I am not unprepared to subscribe to *all* the doctrines which he has

propounded and only am anxious to make his whole teaching known to the world.

Delhi,)

26th April, 1913.)

AMIR CHAND.

P S

I also feel it my duty to acknowledge the kindness of the well-known Rev C F Andrews, M A, (Professor, St Stephen's College, Delhi) who, besides writing the Introduction to the First Volume, has helped me by looking over and correcting the English of this Preface. The photo of Swami Narayana has been put in this volume entirely on my own initiative. It appeared to me appropriate that it should have a place in this, the last volume.

APPRECIATION
OF
SWAMI RAMA TIRTHA, M. A.

[By Mr. PURAN SINGH, "Indian Review," February, 1912]

FROM the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of knowledge one toils to store, nor by rank, nor by position, but only by the amount of self-knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experiences. It is the inner man only that is held worshipful. The silent inner life of the sage though by no means eventful to outward seeming, reflected as it is from moment to moment in a smiling profile, kind look, generous heart and tranquil mind is, in fact, the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings and still more in depicting the saint himself with his mystery-opening smiles and glances. Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realization and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious *Upanishads*. Nothing new about it but the singing of it, Swami Rama raised it once again from the bottom of his soul and he poured it forth in savage cries calling man from discord to harmony, from difference to agreement-in-difference, from self to self-in-all, from diversity to unity in-diversity. He called man away from war to peace. From him did flow good will to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tattvamasi*"—"Thou art That," "*Ekamevadaityam*"—"One without a Second," these two *mantras* may be said to be the two golden wings balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the District of Gupianwala, Punjab. He was born in a poor Brahman family. It is said Goswami Brahmans of Muraliwala are the direct descendants of Goswami Tulsi Das, the famous author of the Hindi Ramayana. His father Goswami Huananda had no means of livelihood except what the spiritual tours undertaken by him to *Peshawar* and *Swat* brought him. He was the family Guru of the Hindus of the North-Western Frontier Province. Goswami Huananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjabee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahman family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of

a cheap and very coarse country cloth, the entire outfit costing Rs. 3. His fellow-students relate that at times, he would forego his meals for the oil of his midnight lamp in his College days. Many times he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes, which showed the mystery and love of his soul. In contrast with a big, broad prominent forehead, showing high intellectual power there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a College boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. But under this unassuming humble appearance there lay hid a remarkable man with some lofty aspirations and noble aims, which the Brahman boy thought too sacred to be uttered. With tears in his eyes, with the humility of a disciple in his heart, with the silence of a maiden and with the will of a conqueror, this angelic student was toiling like a soldier day and night in the temple of knowledge. He was always ahead of his fellows. His studies were vast. The amount of knowledge and information on literary and philosophic subjects that he commanded as a Swami was marvellous. It seemed as if he was acquainted with the whole range of human thought.

At the age of about twenty, he became M.A., in Mathematics. After that, for four years he served in different capacities as a Professor and a Lecturer. At the end of the year 1899, after a year of his leaving Lahore for the forests, he became a Sannyasin. The marvellous store of his knowledge was thus gathered

by him in the short space of 26 years. Every minute that passed him could not go without paying toll to Swami Rama. Besides passing the University Examinations with great credit and securing high places and scholarships, he had become at home with the writings of Hafiz, Maulana Rumi, Maghribi, Umayyad Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his College days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabi poets.

The rigour of circumstances and intense work had told on his health. When he came out as an M.A., everybody wondered how could life suffer to remain linked to the skeleton of a body which he carried about. There was hardly any flesh on bones. His head rested on a thin, bony, crany neck. His voice was then hoarse and he could hardly speak properly. So weak physically was he. But he resolved then to have a strong body. By putting himself through a regular course of physical exercise and overdoses of milk he, within a short time, recovered his health. He delighted in designing new methods of physical exercise. Ever since then, he could never forego his daily exercise. He was seen, even a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin frail body, he managed to emerge a strong man of stag-like nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun, in competition with some American soldiers, coming two hours ahead of the winner. Once as he was walking fast in San Francisco streets he was accosted by an American with the remark that he walked as if the land belonged to him. "Yes," said Swami Rama smilingly and walked away. He scaled Gangotri, Jumnotri, and Badrinath peaks clad in a small strip of a loin cloth and a blanket. He crossed from Jumnotri to Gangotri through glaciers. He lived in snows, slept in caves in thick dreary jungles all alone. The mountain people whom the writer has met and talked with believed the Swami to be a *Deva*, so strong that he

would ferry their cattle from the opposite bank to this side of their village across a swift hill torrent in the rainy season. At midnight, he would leave his *Asana* and go roaming in the dark jungles defying death and fear. Those that have seen him as a starving youth of an extremely frail body when he was a student at Lahore, could not possibly recognise that wan-white, emaciated face in this wild man of the woods, so fearless, so bold so vehement, so strong and so roseate. His face was now full, beautifully tinted and his eyes half closed with divine intoxication. With all this exuberance of physical and spiritual energy, Swami Rama presented to the world the masterpiece of his life work, namely, his personality.

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden, he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society without feeling some kind of loss which entailed weariness of soul to him. He used to run back to the mountainous solitude to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mahomedans and Hindus loved him alike. The people of different races could see and recognise in this man Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his

very presence was his bold independence of thought, his great towering intellect. Whenever he taught, he had not only thought upon, but he had actually seen its working in his own life. He used to say that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in Science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and religious truth bearing on the nature of inner man must be everybody's own and personal property through self-realization. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation*.

Swami Rama, after spending two years in the Himalayas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1903. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese audiences. A Christian paper of Tokyo spoke in high terms about his personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Doctor Takakuthsu, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinza Hirai, the famous Professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian History of which he had read such vivid description in Japanese and Chinese Scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away, to America as the "fully insured Rama."

Swami Rama left Japan in November 1903, for San Francisco. He was for about two years in America. Most of this time, he lived in solitude. There he lived a simple life, carrying his own fuel on his head from the forest. People of California were struck with the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a lasting impression on the Americans, but the detailed account of his work in America cannot be summed up here.

On his way back to India he visited Egypt and lectured in one of the largest mosques before a Mahomedan audience in Persian

On return to his native home in the year 1905, he brought two ideas with him (1) *The need of organization in every department and activity of life* (2) *the need for united work*. These two points he elaborated in a series of Lectures given at different places in the United Provinces

One day while bathing in the *Billing Ganga* near Tehri Garhwal, Swami Rama was accidentally drowned in October, 1906. The last thing that he had written on the day of his death, only a few minutes previous to the sad occurrence was in his vernacular. Its substance in English is, "Oh Death! Take away this body if you will. I have many more bodies to live in. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veils of others, I touch this and I touch that, I doff my hat and off I am. I keep nothing with me. Nobody can find me."

Thus, he clearly foreshadowed the end of which perhaps he was unconscious. A great man was thus taken

away by the Gange, and just when he was only thirty-three. He intended to write a book on the 'Beauties of Vedic Literature' and another one that he was contemplating all these years, *viz*, "The Dynamics of Mind," the books that now lie in his soul.

[LALA HARDAYAL, M A , "The Modern Review," July 1911.]

" . . . In this part of the country, there are many persons who lovingly cherish the memory of Swami Rama Tirtha, and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his Lectures that appeared in the local press, how he insisted on charging no admission fee and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, "surely you can pay the expenses of holding the meetings." He was the greatest Hindu who ever came to America, a real saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the "universal spirit" whom he tried to realize."

[Rev C F ANDREWS, M. A. The Renaissance in India]

" . . . Another personality, in many ways far more attractive than that of Vivekananda, carried on the same movement of the new Vedānta in the north. Swami Rama Tirtha was a Brahman, brought up in express poverty at Lahore, where he gained his education at the Foreman Christian College and became, after a brilliant University career, a Professor of Mathematics. His heart, however, was wholly given to religion, and he left his College work to become a wandering monk and preacher. He was into the wildest regions of the Himalayas, where he lived alone with Nature. A vein of true poetry ran through his character, and his buoyant joyfulness of disposition carried him through the severest hardships and privations. I was asked by his disciple Swami Narayana to write an Introduction to

his public writings, and I did so with the greatest readiness ; for the Christian note is much stronger in them than in those of Vivekananda. Compare, for instance, the following comments on the Lord's prayer with the crude mistake concerning the words 'which art in heaven' that I have already quoted from Vivekananda's writings.

"In the Lord's prayer," writes Swami Rama Tirtha, "we say 'give us this day our daily bread,' and in another place we say 'man shall not live by bread alone.' Reconsider these statements. understand them thoroughly. The meaning of the Lord's prayer is not that you should be craving, wishing. not at all. The meaning of that prayer is such that even a king, an Emperor, who is in no danger of not having his daily bread may offer it. If so, evidently 'Give us this day our daily bread' does not mean that we should put ourselves in a begging mood, that we should ask for material prosperity' not that. The prayer means that everybody, let him be a prince, a king, a monk, is to look upon all these things around him, all the wealth and plenty, as not his but God's not mine, not mine. That does not mean begging, but renouncing, giving up, renouncing everything unto God. The king while he is offering that prayer puts himself into that mood where all the jewels of his treasury, all the riches in his house, the house itself all these he renounces, he gives them up, he disclaims them. He is, in offering this prayer, the monk of monks. He says "This is God's - this table, everything on this table is His, not mine. I do not possess anything. Anything that comes to me comes from my Beloved one."

Swami Rama Tirtha was drowned in one of the rivers of the Punjab, (United Provinces and Oudh—Ed.) just when his religious genius seemed to be about to bear its richest fruit. The work of such wandering religious preachers, who form a link between the new and the old, can hardly be overestimated. They rarely take up, as in the case of Swami Dayanand, the position of puritan reform and root and branch' destruction of recognised religious evils, but they are sufficiently in touch with modern culture to see clearly that Hinduism requires a reformation, from

within, and they play an important part in bringing this about. To refer to a parallel in European history, they are performing within orthodox Hinduism the work of a counter reformation, not wholly dissimilar from that which Ignatius Loyola undertook in Europe in the sixteenth century."

[R. B. LALA BAIJ NATH, B.A., Three Modern Indian Reformers]

"The third great man whom I have intimately known and worked with, was Swami Rama Tirtha, M.A., of the Punjab, one of those good and noble souls who appear amongst men at rare intervals to set examples of realization of the loftiest aspirations of the soul. Starting with nothing and coming from a family of orthodox Brahmins in the Gupianwala district in the Punjab, the Swami, at the age of 20 or 21, distinguished himself in the University of the Punjab where he took his M.A. degree in Mathematics. He was then made a Professor in the Forman Christian College, Lahore, but soon gave up the post and renounced all connections of family and friends, simply for the realization of the truth of the great saying of the Upanishad—*That art thou (Tat tuam asi)*. With a book of the Upanishad under his arm, the birds and the beasts of the forest, and the clear waters of the Ganges in the Himalayas for his companions, braving heat and cold and all the dangers of the jungle, this young man wanders about for years together devoting himself to the deepest meditation on the problems of life, now going up the Kailas mountain, now journeying to Amarnath in Kashmir, now visiting Jumnōtri, the source of the Jumna, now the Gangōtri, the source of the Ganges, now sitting for days together in contemplation on the bank of the river, and when he could not reach the object of his search, even throwing himself bodily into it to be washed off on a rock, almost oblivious of the world around him. Having at last realized the object of his search through meditation at the age of 29 he comes down amongst men ready to devote himself to the service of India, and lectures to thousands of people of all creeds and nationalities, carrying them all along with him simply through his earnestness and charming personality. Entirely

unmindful of personal ease or comfort, he eats the simplest fare that comes in his way, and never keeps with him anything beyond the barest necessities of life. Gifts of money or clothes or other things are no sooner made than give away to others. Tasteful dishes offered by loving admirers are shunned, on the plea that plain living and high thinking are the lot of those who aspire to lead a life of truth. There is no assertion of superiority, no arrogance of manner, no consciousness of greatness. Every one who comes in contact with the Swami is charmed with his smiles, and feels all sorrow and trouble gone, as if it were, from him for the nonce. There was such an intense devotion to study that a whole library of books on religion and philosophy of the West was mastered in a short time. The Rishis of the Upanishads, Vyasa, Krishna, Shankara, Buddha, were as much at his fingers' ends as Shams Tabrez and Maulana Rum. Kant, Schopenhauer, Fichte, and Hegel were as familiar authors as Kabir and Nanak. The Swami's forte was however Urdu poetry, and his verses here bid fair to become current amongst Indians like many other standard slokas of the Vedanta. In 1902 we find him going via Japan to America, where in the space of two years he attracted many persons of light and leading. The Manager of the Great Pacific Railroad, America, in offering him the Pullman-car remarked that his smiles were irresistible. In America he was not content with receiving the homage and worship of his admirers, but was up and doing in the cause of India. His gospel was one of work, incessant work. "The problem before us is to perform the right kind of Yajna (sacrifice) serving and saving the poor, and to perform it in a way that the act may not defeat its own end. Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilizing the privilege to serve them with the food of the soul, encouragement, knowledge and love. This is the true Niskama Yajna." As he characteristically put it "Wanted Reformers, not of others, but of themselves, who have won, not University distinctions but victory over the local self. Age, the youth of divine joy—Salary, godhead. Apply sharp with no begging solicitations but with commanding decision to the

director of the Universe—your own self " The Swami returned to India after a couple of years' residence in the West, but with a knowledge of its practical life which could not have been acquired by any other person even in twenty years. This knowledge he freely laid at the feet of his countrymen in his writings and speeches, and all that he wrote or said bore the impress of the deep scholar of the East with the practical man of business of the West. The problem for India to solve is "poverty of practical wisdom with plenty of population. This lack of practical wisdom comprehends all the contempt of manual labour, unnatural divisions of caste and creeds, aversion to foreign travelling, childmarriage and the general darkness, intellectual and physical, enforced upon women. We cannot do without our inheritance from the forefathers. The society which renounces it must be destroyed from without. Still less we can do with too much of it, the society in which it dominates must be destroyed from within. A country is strengthened not by great men with small views, but by small men with great views. An average Indian home is typical of the state of the whole nation, not only very slender means and yearly multiplying mouths to feed, but slavishly to incur undue expenses in meaningless and cruel ceremonies. If the population problem is to be left unsolved, all talk about national unity and national amity will remain a dead letter. The remedy lies in relinquishing thought of loss of caste or religion by foreign travel. The notion that entrance into heaven depends upon your having children, must be given up. Marriage must be made the sweet relation it was. Do not unite to multiply unfit, incapable, worthless, parasites in the land. At the bayonet's point you have to acquire purity. No heroism without purity, no union without purity, no peace without purity. In the field of education, the paramount duty before us is to educate the poor and the women, to acquire a knowledge of agriculture, arts and industries in more advanced countries and to spread that useful knowledge in India broadcast. Without keeping alive the flame of faith and the torch of burning *gnanam* in your breast, you cannot advance a single step. To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and be the innate

reality in you, which is also the innate reality in nature, to be a living personification of *Tat tvam asi*, this is life, this is immortality." No teacher of religion, no social reformer, has stated the problem and its solution more clearly than the great Swami. The regret is that there are so few in India who realize the truth of his sayings. After working for a short time in the plains he retired to the Himalayas to devote himself to his usual studies and contemplation and departed this life at the age of thirty-three, being drowned in the Ganges near Tihri as he had gone there to bathe.

The essence of his teaching was the combination of the philosophic wisdom of the East with the practical wisdom of Japan and America; "not self-mortification not intentional prolonged self-slaughter, not utter severance from the world, not unchecked, indiscriminate multiplication, not contentment in ignorance and slavery not unthinking, enervating adoration of the past, and negligence of the present and the future, but the casting aside of the old heavy garments and flinging of superstition." This is the message of the great sage. His influence did not die with him. As each year goes by, it is slowly and steadily permeating not only our young men, but also the Sadhu class who once despised and scoffed at him. In the small hermitage we have built in his memory in Rhishikesh on the banks of the Ganges, we find not only many an earnest soul troubled with the cares of the world, coming for a sojourn of rest, but the scholar finding our library a good place to spend a few hours in quiet study. As the institution becomes better known, we hope to get students who know English and Sanscrit enough to qualify by a course of higher study for two or three years, to carry on the work of the Swami. We have provided all possible facilities for that, and hope that the message which that noble soul has left for the uplift of India will some day be realized."

NOTE-BOOK NO. 1.

An ignorant man, having committed a fault, was thus reviled by some : "Shame upon you ! You are no man." Being ignorant, he approached another man to make himself sure that he was a man and addressed him (thus) "Tell me who I am." The person addressed knowing him to be stupid, said, "I will enlighten you by and by." So having disproved that he was anything immovable etc., he resumed silence after saying "You are not not-man." The stupid man again asked "You who set about enlightening me are silent. Why do you not enlighten me ?"

Such are the Ignorance-devoured men of the world.

Even error has some foundation in truth. ✓

Though the distorted or magnified image transmitted to us through the refracting medium of rumour is utterly unlike the reality, yet in the absence of the reality there would have been no distorted or magnified image.

Love *truth* more and *victory* less.

The fight between different religious sects illustrates the significant fable concerning the knights who fought about the colour of a shield of which neither looked at more than one face.

They write of a *peau d'ane* on which whosoever sat should have his desire but a piece of the skin was gone for every wish.

A Jiwan Mukta on being liberated after dissolution of the physical body enters the condition of Videha Mukta (विदेहसुक्त पवनोऽस्पन्दतामिव) like the wind coming to a standstill.

Kant managed all his life through to keep himself in

health by persistent adherence to certain maxims of diet and regimen. One of these was that the germs of disease might often be avoided if the breathing were systematically carried on by the nose; and for that reason Kant always in his later years *walked alone with mouth closed*. He was also careful to avoid perspiration.

Every man his own doctor, every man his own lawyer, every man his own priest,—that was the ideal of Kant.

The faith that stands on authority is no faith.

Potential Existence is an absurdity of conception; if it is *something*, it is actual Existence.

Beauty—What is it that makes a face attractive? Neither features, nor colour, nor anything else; but a certain abandonment (or ذیاباگ) which goes by the name بهولاپن.

Resignation makes a countenance graceful.

In *Sharrak* (Vedanta Sutras), it is अध्यास (attachment to physical body) that is treated first of all and not अज्ञान (ignorance).

Reason :—It is अध्यास alone that causes misery and not अज्ञान. Cf. *Sushputi* which has अज्ञान but no अध्यास and consequently is not दुःखरूप (painful).

A prudent man is like a pin; his head prevents him from going too far.

Write ten maunds fire on paper and throw it in cotton. The cotton will not be set on fire. But a very small quantity of real fire will burn up the whole world.

A slave is a slave because he is free.

Beauty is one's own creation, ugliness one's own work. Everything is our own doing, and everywhere my own free Self is predominant.

को मोहः कः शोक एतन्मनुष्यतः (Ishavasya Up.)

When outward beauty attracts your mind, release yourself by thinking of a higher degree, by conceiving the Atman as the reality of which *all Beauty* is a mere ripple.

Never resort to that beggarly morality which goes by the name of *disciplinarianism*.

Be a giver always, never a receiver. Regard everybody as free. A prisoner is a prisoner because of his freedom. A king is a king of his own free-will. One man is beautiful on account of his own free choice. Your ugliness is your own making. In consequence of that (1) you shall never get annoyed ; because your demands or expectation will be nothing. Give what you can never ask. (2) You will never envy or desire anything knowing that every thing in others is the natural fruit of the same freedom which is your own birthright. Be a continuous spring of happiness and فیض (good). Let sadness or anger never ooze out of you.

Says Herbert Spencer:—Suppose the tickings and other movements of a watch constituted a kind of consciousness. The watch possessed of such a consciousness must insist on regarding the watchmaker's action as determined like its own by springs and escapements. Thus do people interpret Nature by Humanity.

The belief in a community of nature between himself and the object of his worship has always been to man a satisfactory one. Why it should be so is explained by Vedanta.

The right punishment of one out of tune is to make him play in tune.

Raja means “رجھا ہوا” (satisfied).

One who has been a Raja in some previous birth, can alone realise Vedanta.

The stone that is fit for the wall will never be found in the way.

NOTE-BOOK NO. 2.

So long as you beg, you will never find; put yourself in the position of careless (reckless) monarch and every object will seek your presence as people constantly call on kings even uninvited.

Prophets! You will become messengers or apostles of the Divinity and bearers of the secrets of Nature, when the selfish interests are sacrificed at the altar of your Supreme Self.

Keep yourself transparent, and the Light of lights will shine forth through you.

Copyrighting spirit, Press-soliciting spirit, currying-favour spirit, mob-worshipping spirit thwarts down and suppresses the noble genius of mankind, and chokes down the heroism in man.

People are accustomed to impute motives to heroes and others; but so long as *ambition* and name or fame seeking is there, there can be no success.

Shop keeping and *beggary* is no prayer or religion. Whenever I asked, never got. When I made me free, I got.

A desire makes a woman of you. How easily people change sex!

The sorrows and prosperity should fall on you as clearly and softly as the landscape falls on the eyes!

The like comes to the like and the greater (it is that) draws the less. When we are all bliss and higher than worldly enjoyments, then and then alone are the latter attracted.

You may try your best, the desires will not be fulfilled unless you have that spirit of Resignation and Renunciation in you which raises you above them.

Love—"It is only when you leave me and lose me that I find myself by your side."

Just as the conclusions of astronomers would have been vain and uncertain, if not founded on observations of the seen (apparently moving) heavens, in relation to a *single meridian* and a *single* horizon (fixed axes), so should no definite knowledge of Spiritual laws be gained by doubting and discrediting our *individual* experience and not referring to the single Divinity within and on the contrary making ourselves dupes of outside history, false representatives of Science and pseudo-philosophers.

Form no attachments on the ground of nationality, colour, country, or creed. He is your neighbour who is on the same plane of thought with you.

Recognition, honour, popularity, wealth are no success, "I will teach you the way to become rich &c." That is no success.

How does a painter or any other artist bring out original work?

A happy mood of *harmony* with the universe.

Throw not your goal outside of your work. As in going or travelling on the railway stations, the goal will *come* to you, if you keep sitting in the carriage.

Mind always calm, never lose your temper. Statics.

Success is always with you. Whatever you reap is the result of your sowing.

Pray not to the god outside; pray to the Divinity within. As in asking the gods to bring the other bank to us, labour is lost. The very moment we pray to the

Self within and are determined to cross the river, we reach the opposite bank.

Faith. He who believes in the spiritual laws more than in the forms, will win and not the believer in the outward drift of affairs.

Keep the Truth vividly before your mental eye in business. Let not outward shows bewilder you.

Rise above your neighbour's suggestion, above hypnotism. All life is nothing else but a surface affair, all world a trick of the senses. Realise, realise the Reality to such a degree that the world may become nothing to you.

After admiring the small happy course of a little boat on a lake, get yourself into the little boat and it is no longer sitting still, floating smoothly.

Mirror has nothing in it. You cannot verify by looking into the mirror.

You see a compound of yourself and the world. You must enter into combination with what you see.

All the shawls and beautiful dresses is a bandage to conceal the wounds. A healthy man stands in no need of anything of that sort.

The parrot sits on the horizontal string. The string turns and the parrot finds itself turned upside down ready to be thrown, into water. The parrot does not leave the string for fear of falling down. But that very fear binds him and throws him into the hands of sportsmen.

The Spanish Government of Manilla used to make some hundred thousand pesos (Spanish dollar) a year out of the revenue of licensing cock-fights. So are for selfish motives, all sorts of evils encouraged by the rulers of lands.

It is strange, very strange, that people want to rob each other, for worldly wealth, but as for higher wealth, spiritual

or religious riches, when they are presented with it, they want to kill their donors.

Everybody's experience will prove that to control the passion and bring sweet sleep and comfort at night, the best remedy is to centre your attention in *the heart*. That creates harmony and peace in the whole system and puts you in unison with the All.

Desiring—By desiring we chop out a part of our self. We throw our self off the balance.

All *desire is love*. Love is God. Therefore all desire is God. He who realises all desires as his Self, is meditating on ॐ. The world lives in desires, therefore it lives in Me.

The evil in personal desires is that the *real Love* or God is entirely forgotten, the wave conceals the ocean, and man is put out of harmony with the All. If a desire tends to restore or restores your universal love, it is good.

We drink God, eat God, breathe God, think God.

All truth is paradoxical. We must know both sides before we comprehend it. Truth is round.

All time = now

All distance = here

All thought = God consciousness.

He is happy who can by deeply and intently looking at the dark surrounding make them full of Light, just as we make the things in a dark room visible by continually keeping our gaze over them.

People live neither in graves, nor mansions; they live rather in hells of their creation, hot-house plants, air-tight rooms.

Friends and relations ought to be transparent to us, they should not be like veils and blinds. They should be as glass-panes obstructing no light, nay, they should be like spectacles and microscopes or telescopes, helps and no hindrances.

Our connections and relations ought not to be like a heavy burden of fodder etc. carried on the back. They ought to be like the same fodder put into the stomach and assimilated. They should be a help and no hindrance.

A rope-dancer at first rides the rope, single, alone. When highly practised, he takes with him a boy or some other heavy object and dances on the rope. So, after living single life acquiring perfection, a man may allow others in his company.

If you have any connections, let them be like purgatives, *نرمایی* etc., purifying and not burdensome.

No salvation by act.—Just as the riches which were simply a means to an end are by the world taken to be an *end* in itself: so, the foolish people have made *acts* (کرمه) an end by itself, whereas it was only a meagre means to an end.

Wordly *شرم و لحاظ* regard, respect, *pity*, courtesy, politeness, modesty, trying to please, and a desire to be pleased, vanity, flattery—these are the great weapons of *Maya*. These are the snares of Ignorance and pain, the great hypnotisers. Why should worldly objects hypnotise you into the body etc.? Cast aside all lower literature, all materialistic talk, all intercourse on the phenomenal plane. The worldly objects have no right to make a woman of you.

It is the *Will to Live* that drags misery and suffering in its train. It is the *Will to Retire* that brings peace and happiness as its consequence, nay, the *Will to Retire* converts itself into Happiness.

Let nothing but the true Self remain before the mind for ever and ever. ترا گویم ترا جویم ترا بینم ترا دانم

Personal Love = nothing else but weakness and passivity.

The reason why Love is praised is (i) that majority of mankind suffer from that malady and it is flattering to find the painter man and not the lion. (ii) The second

reason of Love being appreciated is that foolish poets and writers mix up true universal divine love with selfish personal love. The praise of one is given to the other and the hideous nature of the latter (٥٥) is concealed in the grandeur of the former (٥٥)

Believe not your admirers, worshippers, and flatterers. They ruin you. Keep no disciples. Keep no connection with any person; be free from all relation. Let the time be spent either in writing or meditation. Read no authors without realization. The greatest hindrance in the way of Realisation are accused newspapers, critics, reviewers admirers, friends, flatters, discipler. They hypnotise you into misery by their indirect suggestions. Historians, novelists, poets and ordinary writers, and periodicals are the worst enemy of Realisation. Let all ties snap. Why should ties keep you bound?

Man knows and recognises his material universe, because and only because he has been that universe in all its myriad details. He has buried himself in its rocks, pulsated with and in its rythmic oceans, felt the peace and strength of its mighty oaks; or he could not now be conscious that such things exist.

Self-Realisation
|
Concentration on truth
|
Love
Wandering thoughts drifting without rudder
(dissipation)

Love may be resorted to to collect your energies. But (it) should be avoided when on higher planes.

What is this thing called '*Love*' that has no centre from which to radiate? Centre there must be. What is this diffusive, general, universal emotion that has no focal point? It is unrequited love that becomes Power. It is love turned back from worldly objects and centred on the

Self that becomes Power. It is lost love that becomes strength.

Christians made the mistake of mixing up the teachings of Christ with his character.

The Hindus winnowed out the teachings and retained the character of Buddha.

Get out of the dumps. Expand. Head up, shoulders back, chest out, backbone stiff.

Never *wait* for anybody. Be yourself. Prop not against anything. Expect nothing. Ask nothing. Seek nothing.

Pain—People go on rushing headlong after sensual objects, not seeing before them, till they run their heads against rocks and walls. Thus is caused pain or sorrow.

NOTE-BOOK NO. 3.

A man may have a long way to go along his supposed straight line (arc) before he discovers that it is a curve; he may have much further to go along his curve before he discovers that it is not a circle; and much further still to go before he finds out whether it is an ellipse, a spiral, a parabola, or none of these.

Thus are previous laws and calculations subject to constant amendment or repairs.

Our concepts and generalisations are like paper-money, which for the time and under certain conditions may and do represent value but no more.

Just as in the body, the establishment of an insubordinate centre—a boil, a tumour, the introduction and spread of a germ with innumerable progeny throughout the system, the enlargement out of all reason of an existing organ—means disease; so in the mind, disease begins when a passion asserts itself as an independent centre of thought and action. In the body disease commences when an organ begins to preside over the whole. Health is perfect poise of all emotions, desires, and feelings.

All desires and objects of attractive beauty are like demons that possess mankind. Casting out devils means ridding a person of this terrible possession. Thus True Wisdom is the highest Exorcism.

Man must rule or disappear. It is impossible to imagine a man presided over by stomach or sexual organs.—A walking stomach using hands, feet, and all other members merely to carry it from place to place and serve its assimilative mania.—He is a hog.

Life is no more than a continual exercise of energy or conquest, by which external forces and organisms are brought into subjection and compelled into service or thrown off as

harmful. Plants and animals in good health throw off the attacks of the parasites which incline to infest them.

The mind of an ordinary person is like a child, always leaning on this crutch of an object or that, never walking erect, never standing by itself. How long should the mind be allowed to remain in this state of infancy ? Let the mind be free, and when alone, never go to this person or that. Let it stand on its own feet, Centre of Gravity in itself.

The reading of books and *learning* all knowledge is one thing ; and to acquire the Truth is another. You may read all the sacred Scriptures and yet not know the Truth.

The frail and delicate female is supposed to cling round the sturdy husband's form, like ivy round the oak. It is really a death-struggle that is going on, in which either the oak must perish suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed.

The method of Science as of all mundane knowledge, is that of limitation or actual ignorance. We practically beg the question we are in search of. The views of Science are like the views of a mountain ; each is only possible as long as you limit yourself to a certain stand-point. Move your position and the view is changed. In Science you select certain details and isolate them from the rest. But in supposing such isolation you suppose what is false, and therefore vitiate the conclusion. A man seeing a very small arc of a very vast circle, easily mistakes it for a straight line.

Form no ties. Let nobody enter your heart. Let no person come close to the inner Self. If you wish the inner Self to shine by itself, bring no object close to this grand crystal, otherwise it will get adulterated. Form your own rules and laws. Never be led by the saws and sayings of others.

FOR A SANYASIN.

What is Love ? is a good experiment to try, but only once in life, not every day. See it once and leave it. It is a storm, an ague, a fever. Never be misled by praises of love by fools who have not tried it. Having once tried Love and suffered from its pangs, never read anything about it, just discard all Literature concerning this passion. Throw of anything concerning it, as you have thrown off the primary-school books.

Prem (پریم) is no solution of the question. O Saviour of the world, from your suffering the future suffering of the world from the same cause ought to be mitigated. You suffer to find out the remedy so that others may not suffer. The proper way of handling it (which is) discovered by you must be shared by others.

It is not possible to ride a camel and avoid jolting. The bark goes smooth and soft on the calm surface of a lake; but if we sit in the bark enticed by its gentle course, we find it no easy sailing. Both will sink.

Emerson's conclusions about Love are far from being the Truth. The poor fellow had missed the mark.

 FOR A SANYASIN.

1. Never read love-literature, never a *novel*.
2. Never allow anybody to associate too close to you.
3. Walk on your own feet. You are no longer a child to require crutches as support. For walking why should you feel lonely. When alone, direct your feelings within you.
4. By pleasures (making) as well as pains (breaking), the potter prepares the pot (builds our character).
5. In the objects of desire it is only the inner Self that is desirable. It is you that lend lustre and beauty to each and all.
6. Meet men when lecturing. If you meet them at any other time let meeting be formal. Never meet one person alone. Let there be no talk on personalities in your presence. No trifles or newspapers; or with wishy-washy companions.

7. Fools praise particular beauty. Aesthetic taste is puerile and childish. All humbug. To the wise everything is equally beautiful *سہادتی* is *سمدھی*.

8. If beauty is a force, is not divine law a higher force which separates and severs and rends asunder attachment?

9. People walk blindly and break their heads by running against the wall.

10. Don't try to force on your friends what is unnatural and against the Spiritual Laws.

11. Keep the mind always busy, working. Allow it no rest. This is the best way to escape the fever of attachment.

12. The causes of love (impure or material—Ed.) (i) want of perfect digestion; (ii) idleness of the mind, Passivity; (iii) association with objects of senses.

13. God loves everybody.

14. If we entreat and coax the mouth of a pipe to yield water, will it? No. We have to turn the head, stop-cock or screw.

15. Similarly when I touch one beach of the sea shore, do I not touch the whole ocean? When I touch your feet, do I not touch your whole frame? Similarly I see whole God in seeing you.

16. The world is unreal, God real. All I am. All world (is) my own (*بال بچے*). The worst prodigals (*نکٹھو*) are the dearest to me.

17. Away with the little private worlds of our own creation (*جیو سرشتی*). Every house is made into a world.

18. Away with the little private worlds. Make the whole Earth your home, and all its inhabitants your own Self.

To all those who suffer from heart-breaks and inner pangs;—He who would get his body worshipped must get his body crucified. If you want to get worship first, you will have martyrdom afterwards. Christ, Socrates, Prophets, martyrdom first, worship afterwards.

In plays and theatres, people hear worship and homage offered to heroes and heroines and they like that (as they childishly like pomp and grandeur of the Delhi Durbar,) but do not mark the consequences. They want to avoid the consequent pains and keep the antecedent show.

Children are very good. But Nature will never allow you to remain a child all your life long. You must learn the laws. "Obey the laws or die."

Buddha, on a courtesan asking counsel, refused, to visit her home, (but) went when she was in trouble.

Upagupta and the eyes.

If thy eyes tempt ye poke them out; better for the body to be void of light than for the whole being to suffer in the darkness of hell.

Pent-up desires break into foam, fume and fury.

Work and *love* can never go together.

Balance disturbed, how to restore equilibrium, quiet ?

We feel our liver or spleen when it is sick. We feel our personality or body when we are spiritually sick.

A negro maid-servant asked leave of her mistress to attend the Holy Communion.

Mistress:—"I have no objection. But you know you have never said you were sorry about the goose you stole last week."

The negro-servant:—"Lor, missus, do you think I'd let an old goose stand betwixt me and my blessed Lord and Master? I'll rather eat it up."

The condition of the mind in which consciousness of Sin is absent is proved by History to be most distinctively healthy.

Some of the greatest works of Art have been produced by men of this type, like the earlier Greeks.

You make the world more serious than God.
Light shines through you despite yourself.

"We are punished by our sins, not for them."
Every thought of evil has for its ultimate goal the heart of him who sends it. Around the world its goes, and soon or late, in this or another form, and perhaps long after it has been forgotten, its sender receives it back again.

True religion is not belief in a *God*, but is a complete trust in the *Good* in man.

Ruskin portrays the unrest of mankind thus:—

"Our two objects in life are, whatever we have, to get more; and wherever we are, to go somewhere else."

Intuition	}	(are the) Sources of Knowledge.
Reason		
Instinct		

Instinct and Intuition represent the same certainty of Knowledge as Reason, but with less or no possibility of erring.

HOW TO MAKE HOMES HAPPY.

When a great famine or plague visits a province, the people are united, the ill feelings are quieted down. Thus feeling alike is a great bond of union. So, a household may be made happy if the husband and wife begin to desire alike. This similarity of feeling secures love and also guarantees their onward progress.

Reason is said to be the crown of man; it is rather the collar of the serf. It is the sign of imperfection, the acknowledgment of ignorance.

The moonlight is enjoyed not when we go out to enjoy it, but when we get side gleams of it on our business march. So, is love enjoyed when we are going ahead in spiritual march.

The stomach is felt when sick ; so, is love of wife etc., felt when it is indecent.

You never feel your nose. So, why should you feel your connections. They will not drop down.

All degradation begins with the growth of the sense of shame (as in the myth of Adam and Eve.)

A civilised man abandons his true Self for his organs, making himself worse than animals ; sacrifices the whole for the parts.

All Dogmatism is flying off at a tangent from actual facts. The tangent represents the direction of a curve over a small arc : but following the tangent we soon lose the curve.

Most of the classifications of Science and Philosophy are like classifying people by their boots. The method of Science is best called "the method of Ignorance."

All Science and Philosophy wants to climb up a ladder to comb the hair.

All accumulation of riches and wealth is like mounting the housetop to reach the stars.

The wish is always father to the thought.

Feeling always precedes thinking—as the body precedes the clothes.

Change the feeling in an individual, and his whole method of thinking will be revolutionised.

Feeling—life within ; Thought — husk or budsheath.

The husk prepares the bud underneath, which is to throw it off. The thought prepares and protects the feeling underneath which growing will inevitably reject it. Change the feeling and reasoning changes.

گر بحث کر کے بات مٹائی تو کیا حصول
دل سے مٹا خلاف اگر تو مٹا سکے—

All Science and Experience stands on the Understanding and the Understanding on Feeling. Should we not seek the solution of the problem hopelessly baffling to Atomic Theory

or Force Theory in the really ultimate source of knowledge, i.e. Feeling, the heart of man, the source of perception, the origin of light ?

Seek not the solution of Cosmic mystery in the remotest circumference of Humanity—atoms etc., but in the very centre of it, the Feeling.

Pass through the crowded streets and cities as you pass through beautiful landscapes and lovely mountains. The criticisms and jealousies of others being like the slippery ground and rolling stones, enjoy everything despite all that. Unaffected witness, immune.

People misbehave because of Ignorance. It is the one Maya (अविद्या) that takes different forms. Don't think of the forms or shapes it takes in others. Illumine it by your light and it is gone.

As infants we cannot lift ourselves above the floor, (but) through the year of the proud strength of manhood we scale the loftiest mountains. What is it that enables us to overcome gravity ? Like overcomes like. Therefore the *will* in us must be related to Gravity as kith and kin, nay, as one and the same.

And just like the sense of weight, Sound=Emotions musical. The other senses stand in pregnant relation with the world. I am the Unity running throughout Nature.

Let Science as a minister to the most external parts of man start with our foot as its datum. But if we want to attack the ultimate Nature, the final reality, we must take our measure from the most central principle in man.

The constipated manners and frozen speech of people are a continual denial of all natural affection—and a continual warning against offence.

Does there not exist an inner Illumination of which what we call light in the outer world, is the partial expression and manifestation, by which we can see things as they are, not by any local act of perception but by a cosmical intuition and presence, identifying ourselves with what we see ?

“Whatever is known to us by direct consciousness,” says Stuart Mill in his System of Logic, “is known to us beyond possibility of question.”

Now, what is known by our local and temporary consciousness, is known for the moment beyond possibility of question; and what is known by our permanent and universal consciousness, is permanently known beyond possibility of question.

Unvedantic Socialism is simply “floundering from the quagmire into the bog.”

Thoreau preferred leisure to ornaments.

Timid people of fashion are caught in the jaws of a vice and cannot move.

Your work in this world is finished when you have realised the Truth. Let it be imparted to but one man and you are done with it.

The accepted morals are mere customs.

The old moral codes want to extinguish some of the passions—seeing that it is easier to shoot a restive horse than to ride him.

Have a left foot (vice), as well as right (virtue), that gives you a firmer standing.

The caddisfly leaves his tube behind and soars into the upper air; the creature abandons its barnacle existence on the rock and swims at large in the sea.

It is just when we die to custom that, for the first time, we rise into the true life of humanity: it is just when we abandon all prejudice of our own superiority over others that the world opens out with comrade faces in all directions, and we pass easily and at once into the great ocean of freedom and equality.

If the tongue eat only for its taste and not for the health of the body, it will lose all relish. So, man in a healthy state does not act for himself alone, nor does he talk cant about serving his neighbour. He acts making them part and parcel of his own life.

To know and understand Atman is like trying to look into the front and back of a mirror at the same time.

The only wrong is to put this question : "Am I right?"

It is only habit, an illusion of difference, that divides; after all it is the same human creature that flies in the air, and swims in the sea, or walks biped upon the land.

People won't have patience. They want to merely bathe in the Ganges (Jordan) and make them clean.

All the charity and generosity of the rich :—

"They clean the outside of the cup and platter, but within they are full of extortion and excess."

All love implies an intense longing for the perfect human form—does it? Ans.—Indirectly; like for like; hunting after Perfect Self.

No personalities, no individuality, no responsibility anywhere. One power Supreme is the only Soul of each and all : and that am I.

CAUSATION.

1. In music the symphony is not understood by examination and comparison of the notes alone, but by experience of their relation to the deepest feelings; and Nature is not explained by laws, but by its becoming—or rather being left to be—the body of Man, marvellous interpreter and symbol of his inward being. We cannot say that one note is the cause of another, but we might say that each note stands in a causal subordination to the feeling which inspired the piece, which is the origin of the piece and the result of its performance, the alpha and omega.

2. Similarly the groundfloor in a house is not the cause of the first floor, nor the first floor of the second floor, nor that of the third &c., but these actualities and the whole house stand in strict relationship to a mental something which is not in the same plane with them at all, nor an actuality in the same sense.

The way of the Conservative world in regard to Reformers and Prophets is:—

“Kill thy physician and bestow the fee upon the foul disease.”

In Hydrostatics a slender column of water can balance, being at the same height, against an ocean. So can you balance with all the prophets and philosophers of the world.

“There goes my evil self.” Just so, you could have done all that Newton or Christ did under their respective circumstances, “There goes your virtuous Self.”

When one leaf, petal or stamen begins to form on a tree or ‘one’ plant begins to push its way above the ground in spring, there are hundreds of thousands all around just ready to form.

As a rule when one man feels any reforming impulse strongly the hundred, thousand are nearer to him than he suspects.

A new moral birth is ever sacred . . . as sacred as a child within the mother’s womb . . . it is a kind of blasphemy against the Holy Ghost to conceal it. Courage is better than conventionality.

Health:—Into that heaven it is indeed hard for a rich (respectable, fashionable) to enter.

It is no good trying to set straight the roof and chimneys when the whole foundation is aslant. The whole thing wants to be pulled down.

A fly (nobility, upper ten) sat stinging on the hind quarters of a horse (working masses) and fancied that

without it the cart (State) could not go. It is fancied and fancied till the great beast whisked its tail and it fancied no more.

The Ocean is so big, but we do not live or remain in it like frogs and fish. Is it necessary for us to embitter our life by dwelling in the sour brine of Civilization?

In Arabia there are ever so many religious enthusiasts; the reason is that in the extreme simplicity of life their heaven seems so close upon them. But civilised people guard themselves effectually against this danger, by ingenious devices like Smoke pall, raise (such) a dust of trivialities which absorb attention entirely. If this screen subsides for a moment, we are sure to have the daily papers held up before our eyes—so that if a chariot of fire were sent to fetch us, ten to one we should not see it.

To live Vedanta in Civilization is like carrying a basin of water in the hand. The water should go horizontal, but the disturbances arising from the human side effectually prevent this being realised.

Trade is against Nature. The true nature of man is to give like the Sun; when giving, his thoughts are broad and he is free; when getting, his thoughts are narrowed down into little self, he is anxious, therefore, and miserable.

Fine Taste, Artistic Character, Aesthetic Nature, Harmony is the soul of art.

If things are in their place, they will always look well. What can be more graceful than ship—the sails, the spars, the rigging, the lines of the hull? Yet you will not find one thing on it for adornment. An imperious necessity rules everything. This rope could have no other plan than it has, nor could be less thick or thicker than it is; and it is in fact this necessity which makes the ship beautiful.

You cannot make your dress or room beautiful by aping the fashions of respected slums (upper ten); that would be unnatural. You cannot make your room beautiful by buying an expensive vase and putting it on the mantel shelf; but if you live honest life in it, it will grow beautiful in proportion as it comes to answer the wants of such a life.

Look to your own real requirements and your life. That is art. Imitating the tastes of others is ugliness.

The trees that spread their boughs against the evening sky, the marble that I have prepared beforehand these millions of years in the Earth, the cattle that roam over the myriad hills—they are Mine, for all my children—if thou lay hands on them for thyself alone, thou art accursed.

PRIVATE PROPERTY.

Legal Ownership is essentially Negative. It is the power to prevent other people from using. A man may have (own) a fine telescope but be quite incapable of using it, yet he has the legal power to prevent any one else looking through it. So with land.

Property in the hands of one who is willing and able to use it well is wealth. In the hands of another man it may just as likely be illth *علت*.

A merchant distributes *evils* just the same as *goods*.

When a man's chief plea is "the law allows it," you may be pretty sure he is up to some mischief.

Legal ownership is mischief. True ownership is love.

Ownership is making a thing my own. I make the whole world my own, owner of the Universe.

1.—Can you own air, earth, or a single atom in the legal sense of the word ? 2.—Can you command the waves ? 3.—Can you say to the little bit of camphor which you wrap so neatly in paper, put in your drawer, "Little bit of camphor, you are mine" and prevent it from leaving you ? 4.—Can you legitimately say to the treasures: "Treasures, treasures, you are all mine, mine, mine ?" And there the moth and rust are duly and diligently all the while corrupting them. 5.—Could you say to the body, "you are mine," and be incapable of adding an inch or reducing quarter inch from it ?

What is property ? That which is proper to a thing, or right for a thing.

What are the properties of brimstone or oxygen ?

So, man's property is Godhead and Godhead alone.

Why is a stick cut in the wild woods, whittled, peeled, polished and transformed into a walking stick, the property of the man who laboured over it ? Because, as far as it is a product of anything besides Nature, it is the product of his work. He entered into the closest relationship to it, he put himself into it; it has become part of him—one of his properties.

A man on boardship tied his gold in a belt round his waist to make it secure, and thought that that gold was his property; but when the ship capsized and he was in the water, he saw that he was mistaken; he found that he was the property of the gold, for it took him to the bottom.

Every object is a challenge to our Manhood (nay, Godhead)—till we have mastered it—and taken possession of it; and it is only ours when we have put forth our power upon it. Jealousy is a glove thrown at our Divinity to master, own, and possess that object.

In the accursed state of Civilization material objects represent Money, instead of money representing them.

We take the knife away from the child because it cannot use it rightly, hence it is not its property.

Of disease, when did you ever meet an owner of worldly illth who was at ease—as your dog lying on the hearth-rug is at ease, who owns nothing ?

If you do not happen to have the means to go to New Zealand, set out travelling to Heaven. It is a longer journey and you will see more by the way.

Materials are not to be worshipped, they must be commanded.

England and indeed all “civilised” countries to-day are simply in advanced stages of mortification.

Be yourself, enjoy all, possess nothing.

Brahma from himself sheds and shreds the universes,
I from myself; you from yourself.

History shrivels before the will, even if it be only of one man.

Ah! Death—and Hell with thy gaping jaws—, into thee at length I am curious to descend; curious am I to go where the old empty masks of Fear and Disaster are kept, and see where they hang—hearafter unless for ever.

Are you laughed at, are you scorned? Do they gaze at you and giggle to each other as you pass by? Do they despise you because you are misshapen, because you are awkward, because you are peculiar, because you fail in everything you do—and you know it is true? Do you go to your chamber and hide yourself and think that no one thinks of you, or when they do only with contempt?—My child there is One that not only thinks of you but who cannot get on at all without you.

Are you alone in the world? Have you sinned? Have you a terrible secret within you which must out, yet you dare not reveal it? Have you a face so disfigured that no one will look straight in your eyes? Have you a mortal disease? Do you feel the beating pulse of it in the dead of the night? At midday when the passers-by go to and fro in the bright sunshine, do you feel the shadowy call of it to another world? Are you tormented with inordinate clutching lusts which you dare not speak? Are you nearly mad with the sting of them, and nearly mad with the terror lest they should betray you? . . . My, child, there is One who understands perfectly. There is One who understands perfectly. There is nothing betrayed and nothing to betray. It is all straightforward. There is no fraction of your days, your body, your thoughts your passions, which has not deliberately and calmly been prepared—and which shall deliberately and calmly be removed, removed again when it has played its part. There is no prejudice here, or weakness or self-righteousness, nor any apartness at all; you are included, and all that is done and felt by you is done and felt at the same instant by not-you; whatever you are and whatever you do, there is One who will

and does look you candidly in the face and understand you. You may recoil from that gaze; but if you learn to encounter and return it (whether in one or many, lifetimes), you will see that from it at length all secret terrors, shams, disfigurements, death itself, vanish away; and you will not only not be alone in the world, but you will be a sovereign lord over the world. Apart from all evil—from all that seems to you evil—your Soul, my friend, that towards which you aspire, which will become you one day—your true Self—rides—above your phantasmal self continually. Do not fear; it is there. Through all the baffling and confusion, through all the seeming haphazard and labyrinth Darkness of life, it is there—overseeing, quietly selecting, directing, ordaining. It is lord of all. If there were chance, it were evil; but there is not. The Soul surrounds chance and takes it captive; and all experience—what you call good and what you call evil, alike—it takes and greedily absorbs, nor ever can have enough.

The various professions, jobs and undertakings of mankind are mere excuses for existence. The very presentment of them shows that people are ashamed of life for its own sake. Really material life is unpardonable. But the really living person needs no excuses to make for his life. He is bound by no duties, under no debts.

O Death take me away. For I would be the dust; and I would be the silver rays of the Moon and the stars, and the washing sound of the midnight sea; and nourishing sweet air and running water, for the lips of them that I choose; to pass, to put on the invisible cap, to run round about the the world unseen.

I am the light air on the hills deny me not; my desire which was not satisfied is satisfied, and yet can never be satisfied. I pass and pass and pass.

From the hills I creep down into the great city.....fresh and pervading through all the streets I pass; him I touch, and her I touch and you I touch—I can never be satisfied. I who desired one give myself to all. I who would be the companion of one become the companion of all companions.

The lowest and who knows me not, him I know best and love best. O air and elements, break forth into singing ! O arise.

O world, you have been very gentle to me ! Strangely as to the dying your beauty comes to me now.

Laws and limitations fade, time and distance are no more, no bars can hold me, no chamber shut me in.

The arched doors of the eyebrows of innumerable multitudes open around me; new heavens I see, I stop there then.

When the regard for elaborate art, wit, manners, dress or anything rare or costly whatever, shall drop clean off from you, this is the most welcome.

The mother's life is an unspoken prayer, her body a temple of the Holy One.

Have you used the summer well ? Then the winter shall be beautiful to you.

All this day we will go together; the Sun shall circle overhead; our shadows swing round us on the road; the winter sunhine shall float wonderful promises to us from the hills; the evening see us in another land; the night ever insatiate of love we will sleep together, and rise early and go forward in the morning; wherever the road shall lead us, in solitary places or among the crowds, it shall be well; we shall not desire to come to the end of the journey nor consider what the end may be; the end of all things shall be with us. This is my trade.

From this day it is not so much we that change, as the hours that glide past us; each bends low as it passes with a gift.

Earth-kings on their thrones faintly foreshadowed this; the old myths and legends of heaven were the indistinct dreams of the everlasting peace of the soul. Worldly marriages dimly betokened this.

Storms and darkness surging around, we have seen round you.

Avaunt ! Over the hills with lightning speed fly, tossing your nostrils ; but know that I easily outspeed you all..... you cannot delude or escape Me. See if to my chariot at length harnessed I will not drive you, irresistible and triumphant through all the kingdoms of space.

Be not careful about perfections ; the day shall come when everything shall be perfect to you. To be ungainly or deformed shall after all be no hindrance ; your ignorance and rags shall not avail for a disguise. Past your own futility or vanity you shall walk unfettered, and just gaze upon them as you go by ; if learning and skill admit you to wonders, ignorance and awkwardness shall give you entrances equally or more desirable.

I do not turn you back from Self-seeking ; on the contrary I know that you shall never rest till you have found your Self. If you seek it, money, fame and the idle gratification of inordinate organs and lumps . . . that is all very well for a time ; but you will have to do better than that. If you seek it in duty, goodness, renunciation, they also are very well for a time ; but you will do better.

O kisses of the Sun and winds ! O joy of the liberated Soul (finished purpose and acquittal of civilization), daring all things—light step, life held in the palm of the hand ! Kisses to the lips of sweet smelling fruit and bread, milk and green herbs.

Tremendous forces are charioting you onwards.

O burning behind all worlds, immortal Essences, Flames of this ever-consuming universe, never-consumed—to laugh and laugh with you and of our laughter shake forth creation !

In the eyes of her (whom) you love, in the faithful face of your enemy in battle, aware (beware) at least of your own Self ! O joy ! joy ! inextinguishable joy and laughter.

I have been the slaves of Opinion and Fashion, of Ignorance and of Learning, of Drink and Lust, of Chastity and Unchastity. One skin cast leaves another behind, and that another, and that yet another. The way is long but the centuries are longer. Faint not. Does my voice sound distant? Faint not. Even now for a moment round your neck advancing, I stretch my arms; to my lips I draw you. I press upon your lips the seal of a covenant that cannot be forgotten.

I am not nearer to one than to another; they do not seek me so much as I advance through them.

What is the use of lower degrees and evil? They are like mirror. They reveal yourself by contrast. To the wise all are mirrors, some by conduction, some by induction, reflection (ugly) and refraction (beautiful).

Even nettle (بیچھو گھاس) will not hurt you if you grasp it unhesitatingly; but will set your skin in painful irritation merely touched.

Caste-bound, hide-bound in Caste are the Civilized nations. They separate themselves and exile themselves from free, open Nature and fresh fragrant Natural life into close drawing-rooms—dens and dungeons; they banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. This way they play the part of the Brahmins of India. The prestige, respectability and honour are accursed pests of society. By arrogating to themselves airs of superiority they work their own ruin, cut themselves into stagnation.

Pessimism, so far as it declares open war against the present state of affairs and the miserable condition of Civilization, is all right. But it is wrong if it lead us to despondency and dissatisfaction.

Optimism, so far as it wants us to remain happy no matter how depressing the circumstances, is all right. But when it leads us to accommodate the corrupt tendencies of

the age, becomes a regular plague.

Dream walker, look! This white thing in thy path! Art mad? O look--the wild eyes seest thou not? The warning arm?--no flimsy phantom this, no pale stray figment of thy brain, but He.

Civilization--Immensely busy, rushing crowds doing nothing. "No time, no time," and "no work even."

Was it that people should give all their precious time and energy to the plaiting of silken thongs and fetters innumerable, to bind themselves prisoners--to pick oakum of the strands of real life for ever?

"And as a woman for the touch of a man, so I cried in my soul even for the violence and outrage of Nature to deliver me from this barrenness (Civilization.)"

The quiet look, the straight, untroubled, unseeking eyes of the oilman--Indeed because they sought nothing and made no claim for themselves, therefore it was that they gave me all. Without wriggings, and contortions, without egotistic embarrassments grimaces, innuendoes; without constraint and without stint, free.

All the cobwebs of Science and precedents and conclusions of authority, all possessions, and impediments of property, all rights of bundles and baggage,--I disown.

I stand prepared for toil, for hardship--this instant, if need be to start on an unforeseen and distant journey--I am wholly without reserve--

As a woman of a man, so will I learn of thee, I will draw thee closer and closer, I will drain thy lips and the secret things of thy body, I will conceive of thee, O liberty!

आहमजानि गर्भधमा त्वम जासि गर्भधम ।

Do not hurry : have faith. Let the strong desires come and go; refuse them not, disown them not, but think not that in them lurks finally the thing you want. Presently they will fade away and into the intolerable light

will dissolve like gossamers before the Sun.

Do not hurry ; have faith. The sportsman does not say, " I will start a hare at the corner of this field, or I will shoot a turkey-buzzard at the foot of that tree ; " he stands indifferent and waits on emergency, and so makes himself master of it. So do you stand indifferent and by faith make yourself master of your life.

Like Arjuna *fight hard*, but (put) the reins of horses in the hands of *Krishna*.

Have faith. If that which rules universe were alien to your Soul then nothing could mend your state . . . there were nothing left but to fold your hands and be damned everlastingly. But since it is not so . . . why, what can you wish for more ? . . . all things are given into your hands.

Do you pity a man who having a silver mine loses a shilling in a crack in his *house floor* ? And why should another pity you ?

Do not hurry. And when the sun rises, the clouds suffused with light creep over the edges of the hills, the young poplar poises itself like an upward arrow out of the ground the birds warble with upturned bills to the sun ; the hemisphere of light follows the hemisphere of darkness, and a great wave of light rushes round the globe. *The little pigmies (men) stand on end (like iron filings under a magnet) and then they fall prone again ;* and this has gone on for millions of years and will go on for millions more.

Do not hurry. Absolve yourself to-day from the bonds of action. Begin to-day to understand why the animals are not hurried, and do not concern themselves about affairs nor the clouds, nor the trees, nor the stars — but only man — and he but for a (few) thousand years in history. Do not hurry : have faith.

نہ کرایڈیاں کا ہلیاں پٹھتے راہ نہ واگ
دارو والی کوٹھڑی لے لے وڑ نایگن اگ

مطلب۔ اتنی جلدی مت کر اور اُلٹے راہ مت چل - اس راستے
میں داوڑ بھری کوٹھڑی ہے اُس میں گھڑی گھڑی آگ لیکر مت
داخل ہو۔

Whither indeed should we hurry? is it not well here? A little denying of ego, and lo! the glory of all the earth is ours.

Is your present experience hard to bear? Yet remember that never again perhaps in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity.

Whoever dwells among thoughts dwells in the reign of delusion and disease — and though he may appear wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten (out) by white ants. Therefore though thought should gird you about, remember and forget not to disendue (to disendow) it, as *a man takes off his coat when hot*; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose.

These things I say not in order to excite thought in you — rather to destroy it — or if to excite thought, then to excite that which destroys itself.

As long as you are overwhelmed with the importance of anything in the world, so long will the veil lie close; do not be deceived.

Will you rush past for ever insensate and blindfold — hurrying breathless from one unfinished task to another, and to catch your ever departing trains — as if you were a very Cain flying from his face.

Resume the ancient dignity of your race, lost, almost forgotten as it is. What is it surely that you are fretting about? Is it the fashions or what men say about you, or the means of livelihood, or is it the sense of duty this way

or that, or trivial desires that will not let you rest ? Are you so light, like a leaf, that such things as these will move you . . . are you so weak that one such slender chain will deprive you of inestimable Freedom ? And yet the lilies of the field and *the beasts that have no Banks of Deposit or Securities* are not anxious : they have more dignity than you.

Give away all that you have, become poor and without possessions . . . and behold ! you shall be lord and sovereign of all things.

As long as you harbour motives, you are giving hostages to the enemy . . . while you are a slave to this or that, you can only obey. It is not you who are acting at all. Brush it all aside, banish it. Pass disembodied out of yourself. Leave the husk, leave the long, long prepared and perfected envelope. Pass through the gate of indifference into the palace of Mastery ; through the door of Love out into the great open of deliverance.

How wonderful is the mere sense of space in the world ; . . . after the sick-chamber and the days of illness ! And how wonderful must be the sense of measureless space in the Soul, and of freedom, thenceforth inalienable ! Look then in the glass once more, and satisfy yourself thoroughly about it.

Who are you ?

Who are you that go about to save them that are *lost* ? Are you saved yourself ? Do you know that who would save his own life must lose it ? Are you then one of the *lost* ? Could you or would you be one of the lost ? Arise, then, and become a Saviour. Be a sinner, realize your oneness with him and you can save him.

Civilized circles and newspapers are all the time praising somebody or blaming, criticising some one else. Man is talked of just as they speak of corn and wheat. Prices (are) rising and falling. Man is made an inanimate commodity. Rise above it, know the Self Supreme, nothing

can set a price on you. Believe not in the chatter of forls.
Fly the *living death* of Civilization.

HOME.

Among all men my home is; I have seen them and there is no people, unto the ends of the Earth, with whom I will not dwell.

I give my body to the sea and to the dust . . . *to be dashed on the rocks*, or to break in green spray in spring time over the fields and hedge-rows . . . or to lie rotting in the desert for the sustenance of flies.

O let not the flame die out ! Cast at last thy body, thy mortal self upon it, and let it be consumed ; and behold ! presently the little spark shall become a hearth-fire of Creation, and thou shalt endue another garment . . . woven of the Sun and stars.

Absorbed, the world circles round him, the shackles of existence fall off, he passes into supreme joy and mastery. Lo ! the rippling streams and the stars and the naked tree-branches deliver themselves up to him. They come close; they are his body, and his spirit is rapt among them ; without thought he hears what they and all things would say.

Nearer than Ever Now . . . If I should be taken up into Thee, O blue, blue sky . . . to pass the bounds of myself... to share thy life, O Nature: To mingle my breath with thy breath, my body and its liquids with the Earth and the sea . . . losing my mortal outline in Thine.

This ship sailing for thee, *like a sigh* through a gleam of summer.

I am a bit of the shore : the waves feed upon me, they come pasturing over me ; I am glad, O waves, that you come pasturing over me. I am a little arm of the sea ; I feel the waves all around me, I spread myself through them. How delicious ! I spread and spread. The waves tumble through and over me — they dash through my face and hair. Suddenly I am the Ocean itself : the great soft wind creeps over my face, I am in love with the wind . . .

I reach my lips to its kisses. How delicious ! all night, and ages and ages long to spread myself to the gliding wind ! But now (and ever) it maddens me with its touch. I arise and whirl in my bed, and sweep my arms madly along the shores. All the bays and inlets know me : I glide along in and out under the Sun by the beautiful coast line; my hair floats leagues behind me. Ever and anon it maddens me with its touch. I arise and sweep away my bounds, I know but I do not care any longer which my own particular body is . . . all conditions and fortunes are mine. O joy ! for ever, ever, joy ! I am not hurried ... the whole of eternity is mine ; with each one I delay, with each one I dwell . . . with you I dwell.

I take the thread from the fingers that are weary, and go on with the work ; the secretest thoughts of all are mine, and mine are the secretest thoughts of all.

ON A STEAMSHIP.

The cheerful, elderly spinster brings her camp-stool on deck, and chats to a companion . . . laughing hysterically over her own fears, and how she pushed against the side of her berth in the night when it was rough . . . to steady the rolling ship !

This is how people want to understand (control and steady) Maya.

Application of the foregoing :— Being accustomed to steady other things on board the ship by pulling them to her, she took her berth to be of the same nature. So do people look upon Maya (which is like the ship) as analogous to the different objects of the world.

Clear away the shadows of the lashes from those liquid deeps ; turn, lift up thine eyes to me, beautiful one, turn, full-orbed, thy gaze against mine.

Who is it that I see sitting at her lattice window . . . far down those liquid deeps (deep glances) ? Who is this that I see moving so mysteriously in those depths ?

Leaving all, leaving house and home, leaving year-long

plans and purposes, ease and comfort, leaving good name and reputation and the sound of familiar voices, untwining loved arms from about your neck, yet twining them closer than ever, let not the flame die out !

Morning breaks over the world, the light flows rippling in, and up in the window pane, and passes through and touches the eyelids of the sleeper. It says, "Come forth, I have something to show you." And the sleeper arises and goes forth . . . and everything is commonplace and as usual. Then he says to the light, "you have deceived me, there is nothing new here " . . . so he goes back sullenly to his chamber.

And I conjure you, if you would understand me, to crush and destroy these thoughts which I have written in this book or anywhere ; and my body (if it should be our destiny to meet in battle), I conjure you faithfully to destroy . . . nor be afraid . . . as I will endeavour to destroy yours : so shall you liberate me to dwell with you.

Spare not, respect not, believe not anything that I have written. Rest not till you have ground it to smallest meal between your teeth. And looking me in the face, accept not anything that I do or say . . . for it does not call for acceptance. Me alone, when you have separated and rejected all these, shall you see and not reject.

Faces with noses ever on the trail, hunting blankly and always for gain ; faces of stolid conceit, of plucked propriety, of slobbering vanity, of damned assurance ; the swift sweep of self-satisfaction beneath the eyelids, set lips of obstinacy, wrinkled mouth of suspicion, swollen temples of anger . . . and the shamed shovel face of self-indulgence ; ever pursuing shadows, shadows, with tears, tears, and short-lived laughter, and the black toad sitting ever in the heart.

The great orator stands on the platform, careless of approval and careless of opposition, he speaks from himself alone. He is determined and will not abate one tittle of his determination. The arguments (یکتی), the pros and cons, he treats lightly . . . after a time he dismisses

them ; traditions (پرومان) of Science and Literature he discusses for a while, and then . . . somehow . . . quietly puts them aside ; flowers and figures of rhetoric (ساهتيه) he uses, but presently they fail and fall away. From (ساهتيه) the great rock bases of his own Self, of his own imperious instinct and determination, he appeals with up-lifted arm to the real man within . . . and from a thousand eyes flash the lightnings of tears and joys, from that vast sea of faces breaks a roar of terrible and deep-throated accord.' The arguments, the pros and cons, fly high in the air like leaves in the gale ; the tradition of centuries loses its form and outline . . . like melting ice in water. From her deep implanted seat in the human breast, from behind all Reasoning and Science and arguments, Humanity speaks her will, and writes a page of History.

The long vain fight of man against Nature I see . . . not travelling hand in hand with, but setting himself in opposition to her . . . the necessary prologue and apprenticeship . . . as a wayward boy against his mother . . . yet vanquished, finally and surely vanquished.

Water does not lie level by a more inevitable law . . . into this great ocean (of the soul) all things at length return.

O young thief . . . I do not scorn, I do not blame you . . . you are the same to me as others are, and what you can take of me, that you are free to.

For a long time treading an immense and seemingly endless labyrinth (or treadmill), returning on our own tracks as in dreams and sleep-walking . . . with eyes open but seeing not . . . following some mirage, something ever receding and eluding . . . always about to clutch it . . . occupied in business, with affairs . . . thinking this important and that important, vexed to compass this or that end . . . caught by the leg in the trap which we ourselves have laid.

Planning houses and building as our own prisons . . . then presently also as in a dream it all clears up . . . the insoluble and varied problems which constitute ordinary life disappear entirely leaving no trace . . . and Life in every direction is navigable as space to the rays of the Sun. The gates are flung wide open all through the universe. I go to and fro . . . through the heights and depths I go and return. I laugh as the ground rocks under my feet, I laugh as I walk through the forest, and the trees reel to and fro. Ah ! the live Earth trembles beneath my footsteps.

What else (than this) are the dreams of all people and of eras and ages upon the Earth ? What else are the glowing dreams of boyhood, and the toys of age, and the promises floating ever on before . . . dim mirages to wayworn travellers ? (Faint not, O, faint not !) What the obstinate traditions of races and explorations by sea or land . . . the instincts of the chase . . . searches for the earthly paradise, Utopias of social reformers, pilgrimages, myths, and the tireless quest of the Sangreal, the unquenchable belief in the Elixir of life, (other world) and the Philosopher's stone . . . the feverish ardour of Modern Science like a dog with its nose on the trail ? The dimlit chambers of rock-temples and pyramids and cathedrals . . . the Ark, the host, the holy of holies, the bog-floundering after fatuous wisps, the tears, disappointments and obstinate renewals of hope ?

Jump into the Ocean of the Ineffable, throw away everything into it cast off each and all, spare nothing.

Is your conscious personality the centre and seat of love ? No, love as natural and impersonal a force as gravitation or magnetism ! Therefore do not befool yourself about demanding love from others or considering their affections etc. If you are in God, the godly will come to you . . . their hearts will be with you wherever their bodies may be. If in devil, the diabolical will naturally be attracted. Do not count upon the feelings of others, do not speculate on or consider their affections. It is Divine Necessity alone that is working. Responsibility and Karma ——— and Free agency is all fools' talk. The

sun and stars, trees and rivers, are working through divine necessity, so is man, but man by his reason, civilisation, illusion makes matters so unpleasant. Hurrying Civilization is an itching fever of nations.

The snug merchant posing as a benefactor of his kind, the parasite parsons and scientists; the cant of sex, the impure hush clouding the deepest instincts of boy and girl, woman or man.

The Law of Indifference must henceforth be plainly recognised and acted upon.

Hang your curtains, continuous with the clouds and waterfalls.

Doubting no more of the reward than the hand doubts, or the foot, to which the blood flows according to the use to which it is put.

Science empties itself out of the books; all that the books have said only falls like the faintest gauze before the reality—hardly concealing a single blade of grass, or damaging the light of the tiniest star.

Let the long accepted axioms of every-day life be dislocated like a hillside in landslide.

To give is a better bargain than to get.

In the sound of your voice I dwell as in a world defended from evil.

No volcano bursting up through peaceful pastures is a greater revolution than this; for this is the lava springing out of the very heart of Man; this is the upheaval of heaven kissing summits whose streams shall feed the farthest generations, the forming of the wings of Man beneath the outer husk.

As when one opens a door after long confinement in the house—so out of your own plans and purposes escaping—like air, light and sun-warmth pass out for ever. having abandoned your own objects, looking calmly upon

them, as though they did not exist. The property to be renounced are one's objects.

O bars of self, you cannot shut me in.

Of the love that you poured forth, dear friend, in vain—like a cup of water in the wide and thirsty desert—but it was all your life to you. Do you dream that it is lost? Perhaps it is—it may well seem so just now to you—yet indeed I do not think so. Think not that the love thou enterest into to-day is for a few months or years—the little seed set now must lie quiet before it will germinate, and many alternations of sunshine and shower descend upon it before it become even a small plant.

The little seed set now must lie quiet before it will germinate, and many alternations of sunshine and shower descend upon it before it become even a small plant. When a thousand years have passed, come thou again, and behold! a mighty tree that no storm can shake. Therefore leave time: do not like a child pull thy flower up by the root to see if it is growing.

Tremble, tremble, O waves,—bear my love, too, on your breasts to generations yet unborn.

Ah! love—having journeyed through all life, having become freed even from thee—there remains nothing glorious but thee.

Exhaled out of all frailty, out of this little tenement of flesh, so ephemeral, out of these hands and feet, which are and which are not — out of these eyes through which I look, on which I look — thou hast taken possession of earth and heaven — the Sun is thy right hand and the Moon thy left — In Thee all forms, of all I seek, are mine, and I in them attain at last to rest.

From the accident of here and now, from this hill whence for a moment I overlook the fair garden of human life, from this few feet of human flesh which I inhabit; from these fierce desires which hem me in, these defects,

these limitations, these mortal sufferings, this little creature dum, this brief imprisonment of life, I descend, I pass, I flow down, — (O strange, incredible transformation) ! — I pass, I flow down, into the freedom of all times, into the latitude of all places.

Behold ! I acknowledge all my defects — you cannot snap the handcuffs faster on me than I snap them myself — I am vain, deceitful, cowardly — yet I escape. The handcuffs hold me not, out of my own hands I draw myself as out of a glove, from behind the empty mass of my reputed qualities I depart, and am gone my way, unconcerend what I leave behind me. Into the high air which surrounds and sustains the world, breathing life, intoxicating with joy unutterable, radiant, as the winds of spring when the dead leaves fly before it — I depart and am gone my way.

O child, — are you worthy to follow and behold me ? Leaving all — leaving all behind — caring no more for the world, for all your projects and purposes, than if you had been stunned by a blow on the head — leaving all to me, absolutely all to me. Then may be you shall see me.

Could I but see thee once, or hope to see — one hair of thy head, one finger of thy hand, to hear one little word more from thy lips — 'twere more than all the worlds. But now the priests have got thee in their clutches; and already they wrap the sacred linen over thy head, thy features and thy hair they cover up, and round thy arms, thy fingers and thy hands, they wind and wind and wind the bands, and I shall see thee never more, sweet coz. And then they will paint thy likeness on the outer mummy case, and stand it by the wall, as if to mock me, throwing my arms around a lifeless shell, breaking my heart against it.

This is exactly what is being dealt out to the real Man. All ceremonies and conventionalities.

The people want something tangible, palpable, material, gross, just like children, they cannot do without visible toys, being incapable of understanding the subtle Truth.

I accept you altogether—as the sea accepts the fish that

swims in it. It is no good apologizing for anything you have done, for you have never been anywhere yet but what I have sustained you — and beyond my boundaries you cannot go.

I am he that beholds and praises the universe, singing all day like a bird among the branches, and the leaves put forth and the young buds burst asunder — yet I myself do nothing at all, but dwell in the midst of them singing.

You cannot baulk me of my true life. Climbing over the barriers of pain — of my own weaknesses and sins—I escape. Where will you hold me? by the feet, hands? — by my personal vanity? — would you shut me in the mirror-lined prison of self-consciousness?

Behold! I love thee — I wait for thee in thine own garden, lingering till eventide among the bushes; I tune the lute for thee; I prepare my body for thee, bathing unseen in the limpid waters.

Blessed art Thou whosoever from whose eyes the veil is lifted to see Me; blessed are thy mornings and evenings—blessed the hour when thou risest up, and again when thou liest down to sleep.

Who walks in the singleness of heart shall be my companion — I will reveal myself to him by ways that the learned understand not.

Though poor and ignorant, I will be his friend — I will swear faithfulness to him, passing my lips to his, and my hand to betwixt his thighs.

My Sun shines glorious in heaven, and my Moon to adorn the night; they are my right hand and my left hand — see you not Me between? Hark! my children sing — all day and night they are singing.

Justice, justice. justice is nothing different from the law of Equality.

Beware! for I am the storm; I care nought for your

rights of property. I will make your riches a mockery.

The curse of property shall cling to thee; with burdened brow and heavy heart, weary, incapable of joy, without gaiety, thou shalt crawl a stranger in the land that I made for thy enjoyment. The smallest bird on thy estate shall sing in freedom in the branches—the plough boy shall whistle in the furrow—but thou shalt be weary and lonely—forsaken and an alien among men.

For just in as much as thou hast shut thyself off from one of the least of these my children, thou hast shut thyself off from Me. I, the lord Demos, have spoken it—and the mountains are my throne.

There is no peace except where I am: though you have health—that which is called health—yet without me it is only the fair covering of the disease.

Him who is not detained by mortal adhesions, who walks in this world yet not of it—taking part in everything with equal mind, with free limbs and senses unentangled—giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—whom love follows everywhere, but he follows not it—Him all creatures worship—all men and women bless.

Love is a disease if it impairs the freedom of the soul. Make it thy slave, and all the miracles of Nature shall lie in the palm of thy hand.

Let not desire and love tear and rend thee.

Slowly and resolutely—as a fly cleanses its legs of the honey in which it has been caught, so remove thou, if it only be for a time, every particle which sullies the brightness of thy mind.

Return into thyself—content to give, but asking no one, asking nothing.

When thy body—as needs must happen at times—is carried along on the wind of passion, say not thou “I desire this or that”; for the “I” neither desires nor fears any.

thing, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the Sun on all sides. For as a light-house sweeps with incredible speed over sea and land, yet the lamp itself moves not at all; so while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the "I" high up above is fixed in heaven.

You cannot violate the law of Equality for long.

Whatever you appropriate to yourself now from others, by that you will be poorer in the end.

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority.

Seek not your own life, for that is death.

But seek how you can best and most joyfully give your own life away—and every morning for ever fresh life will come to you from over the hills.

Man has to learn to die—quite simply and naturally as the child has to learn to walk.

You cannot run against the Law of Equality, you cannot cheat Nature, you cannot defeat Truth—the water will not run uphill for all your labours and lying awake over it at night. The claims of others as good as yours, their life as near and dear to you as your own can be.

So letting go all the chains which bound you—all the anxieties and cares—the wearisome burden—the artificial unyielding armour wherewith you would secure yourself, but which only weighs you down a more helpless mark for the enemy—having learnt the necessary lesson of your own indentity—to pass out — free—O joy! free to flow down, to swim in the sea of Equality—to endure the bodies of the divine companions, and the life which is eternal.

To Thine Own Self be True, not by running out of yourself, after it comes the love which lasts. If to gain another's love you are untrue to yourself, then are you untrue to the person whose love you would gain. Him or

her whom you seek will you never find that way—and what pleasure you have with them will only end in pain.

Be steadfast like a light. Let the moths come and be consumed in you.

Abandon Hope All Ye that Enter Here.
To die—for this into the world you came.

No more beating about in the dark round the walls of one's prison and never hitting the secret door of exit. Begin to-day to walk the path of Equality which alone is gain. In the sunshine, as the sunshine, calm, contented and blessed, envying no one, railing not, repining not.

Do you wish to become beautiful? You must undo the wrappings, not case yourself in fresh ones; not by multiplying knowledge shall you beautify your mind; it is not the food that you eat that has to vivify you, but you that have to vivify the food.

A soldier who is going to campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind. So if thou seekest fame or ease or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee and thou wilt have to carry it about—and the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction—Beware then lest it become thy grave and thy prison—instead of thy winged abode and a palace of joy.

For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man.

But now through pain and suffering out of this tomb, shalt thou come.

Lo! the prison walls must fall, even though the prisoner tremble.

Set well thy house in order, open doors let, them stand wide for all to enter—thy treasures, let the poorest take of them; then come thou forth to where I wait for thee.

And so at last I saw Satan appear before me — magnificent, fully formed. Feet first, with shining limbs, he glanced down from amongst the bushes; and stood there erect; dark-skinned, with nostrils dilated with passion. "Come out," he said with a taunt, "Art thou afraid to meet me?" And I answered not, but sprang upon him and smote him; and he smote me a thousand times, and brashed and scorched and slew me as with hands of flame; and I was glad, for my body lay there dead; and I sprang upon him again with another body; and he turned upon me, and smote me a thousand times and slew that body; and I was glad and sprang upon him again with another body—and with another and another and again another; and the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside; and the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy. Then he ceased and said "I love thee". And lo! his form changed, and he leaned backwards and drew me upon him, and bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth under the Moon — till we stood again in Paradise.

Tilleinathan Swami: It was a common apparently instinctive practice with him to speak of the great operations of Nature, the thunder, the wind, the shining of the Sun etc., in the first person, "I" — the identification with or non-differentiation from the Universe being complete. He would take a Pariah dog and place it round his neck (compare the pictures of Christ with a lamb in the same attitude) or even let it eat out of the plate with himself!

साक्षात्कार (realization). The question is not to define the fact — for we cannot do that — but to get at and experience it.

Krishna was an avatar in being a libertine :--To Me are all alike, whosoever loves Me the most gets most of Me, like the Ganges or the Sun.

Asking for the things absent means ungratefulness for the blessings which you already enjoy. Have you not so beautiful waters, delicious landscapes and sweet airs to be thankful for? Enjoy them, let not your mind run out for things beyond control.

REALIZATION.

As a solid is related to its own surfaces, so is the cosmic consciousness related to the ordinary consciousness.

As an ocean is related to its waves, so is the Cosmic Consciousness related to the world consciousness.

As hyper space is supposed to be related to the other dimensions of space, so is the jnana (ज्ञान) Consciousness related to the other states of consciousness.

The phases (जाग्रत, स्वप्न, सुषुप्ति) of the personal consciousness are but different phases of the other Consciousness; and experiences which seem remote from each other in the individual are perhaps all equally near in the Universal.

Space itself, as we know it, may be practically annihilated in the consciousness of a larger space of which it is but the superficies; and a person living in London may not unlikely find that he has a back-door opening quite simply and unceremoniously out in Bombay.

When Rama writes letters, the writing of letters is in itself a complete job (perfectly satisfactory by itself). No answers are ever expected. I never write letters to receive answers, but because the inner Joy finds expression in that way for the time.

Think nothing to be important. All the misery, anxiety, and heartaching arises from considering this matter or that important. We lay stress on the importance of anything, there we sow the seed of our future or present calamity. Take off this feeling of importance from all the

centres of attraction. It is this sense of importance that ripens into attachment.

Carelessness is the highest virtue for a man who knows the Self.

True-liberty is the accurate appreciation of Necessity.
I am that Necessity and being that Necessity am free.

Comparison or drawing contrasts is the root of all evil.

We can overcome our enemies by causing them to come over to us through love.

Why should man allow himself to be hag-ridden by the flimsy creatures of his own brain? Why should you be a prey to the bat-winged phantoms that want to flit through the corridors of your own brain? How common it is to discover a creature hounded on by tyrant thoughts or cares or desires, cowering, wincing under the lash — or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free.

While at work, your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand — pounding away like a great engine, with giant power and perfect economy — no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished and no more occasion for the use of the machine, it must stop equally, absolutely — stop entirely — no worrying — (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed) — and the man must retire into that region of his consciousness where his true self dwells.

No credit, no discredit to anybody. No personality, no individuality. One Power Supreme is the origin of all.

You in the West say, "O God, O God!" but you have no definite knowledge or methods by which you can attain to see God. It is like a man who knows there is ghee (butter)

to be got out of a cow (pasu, metaph. for soul). He walks round and round the cow and cries, "O Ghee, O Ghee!" Milk pervades the cow but he cannot find it. Then when he has learned to handle the teat and has obtained the milk, he still cannot find the ghee. It pervades the milk and has also to be got by a definite method. So, there is a definite method by which the Divine Consciousness can be educed from the soul.

NOTE BOOK NO. 4

1.—STRUGGLE FOR EXISTENCE.

No struggle for one's own Existence but "strenuous struggle for the Existence of others" is the Law of Nature.

Each individual perishes in order that the progeny may enjoy life.

Nutrition (*i. e.* selfishness) is subordinate to reproduction, *i. e.* charity or unselfishness.

2—SELFISHNESS.

The hand and the whole body.

1. A sick man had perfect faith in a certain doctor. The doctor put his thermometer in the mouth of the invalid. The man felt as if he had come round. For five or six days the application of the thermometer cured the disease. No medicine whatever was made use of.

2. A culprit who was sentenced to capital punishment was experimented upon by two Doctors. Blindfolded, he was made to lie down on the ground. A slight scratch by a needle was made. By means of a tube, water of the same temperature with blood was, made to flow as if from the body bleeding. The man was continually spoken to as to what quantity of blood had issued out of his veins. In two or three hours the man died after fainting for a while.

YOGA VASISHTHA

NIRVANA PRAKARANA.

The story next after that of Kak Bhusandi Deva Puja Vasishtha asks of Parameshwar (Siva.)

Ques.—“What is meant by Deva Puja which is said to destroy pain and confer bliss? and how should it be done?”

To which the Lord replied:—

Ans.—“Deva is neither the solitary Vishnu nor Siva nor any other having the body of five elements. Nor is it the mind. But it is the Jnana, the Self without beginning or end. Can it be these paltry objects such as bodies etc? As Brahma Jnana is the Jnana which is illimitable, actionless, beginningless, endless, such a Jnana alone is true and fit to be worshipped.”

You cannot mate a virgin in the wakeful state with a husband dreamt of in the dreaming state.

Yoga Vasishtha, Nirvan Prakaran, Gita.

“The cognition after true discrimination of the identity of the universe and “I” with Brahma is Brahmarpana.”

“The giving up of the conception of duality through the idea that there is one only Ishwara in all our thoughts is Ishawararpana.”

Bhagirath and Shikharadhwaj were sannyasins for a long, long time. Afterwards the latter ruled over his own country and the former (Bhagirath) ruled over two countries (his own as well as another country.)

A certain hunter having lost a cowrie-shell went in quest of it. Having vainly searched for it three days, he at last came across a gem radiant with the lustre of the full moon.

Similarly, ज्ञान will arise in a man quite unexpectedly while absorbed in some other विचार (thought).

NIRVANA PARAKARANA

The story of Kacha Brihaspati:—“Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankara can be easily, eradicated.”

Parameshwara deigned to answer Bhringi in the following terms:—

“If after destroying thy doubts, thou clingest to Truth, thou wilt become the great actor; the great enjoyer and the great renouncer.”

He who does not, like the Mithya Purusha, fondly attach himself to ghataakash and the like, he who is the true renouncer, he alone is the highest enjoyer and the supreme actor.

Mirage in an oasis.

Conclusion: Yog Vasishtha.

Now addressing the assembly, Vasishtha said thus:--
 "In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus--
 "It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic Seat."

VIDEHA MUKTI.

ज्ञान is the principal requisite, Manonash, Vasanakshaya, subordinate.

JIVAN MUKTI.

ज्ञान as ordinarily understood subordinate; ज्ञान raised in intensity to the pitch of Manonash and Vasanakshaya, the principal requisite.

Nishkam karma as sadhan for the former and as necessary concomitant of the latter.

1. If a man devout enough to realize the presence of God in all those who come in contact with him (*i.e.* to say one who has passed through the stages of मनोनाश and वासनाक्षय) is initiated into तत्त्वज्ञान, he from the very moment of hearing the महावाक्य enjoys Jivan mukti and is entitled to Videha mukti.

2. If a man, out of mere curiosity, turns to gnosis: he will certainly be a Videha mukta, but in order to enjoy Jivan mukti, he must resort to मनोनाश and वासनाक्षय.

ज्ञान is not the फल of any Karmas and is not consequent on शुभ or अशुभ acts

पाठ व्यसन ।

शास्त्र व्यसन ।

अनुष्ठान व्यसन ।

TAITIRIYA BRAHMANA.

पाठ व्यसन

Though भरद्वाज (Bharadwaj) applied himself to the Veda in three successive lives, he began on being incited by Indra to study the remainder of Vedic lore even in the fourth:

Indra, of course, cured भरद्वाज of this *vire* by enlightening him into the knowledge of Brahman with character (सगुण ब्रह्म).

शास्त्र व्यसन

कावषेय गीता

Durvasa came with a cart-load of Sastra-books to pay his respects to the God Mahadeva. In the learned assembly of that God Narada aimed a joke at him, in the parable of the ass carrying a load on his back, whereupon he was fired with such anger as led him to throw away all his books into the ocean.

Mahadeva thereafter initiated him into the mystery of Self-knowledge. Cf. Chhandogya VII.

Narada coming to Sanat kumar well versed in all the sixty-four subjects of education.

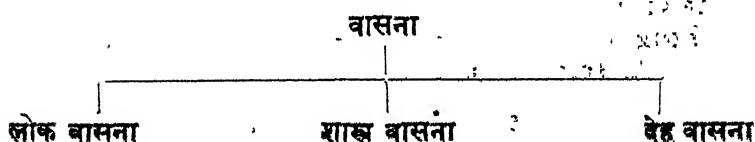
यस्य सर्वे समारम्भाः काम संकल्प वर्जिताः ।

ज्ञानाग्नि दग्ध कर्माणि तमाहुः परिडन्त बुधाः ॥

त्यक्त्वा कर्म फलसंगं नित्य तृप्तो निराश्रयः ।

कर्मण्यभि प्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

For Sadhus:—



Vasana of the form of hypocrisy, vanity, and the like is the sure way to perdition.

देह वासना

false identification	false edification	false convalescence
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यस्याऽऽत्म बुद्धिः कुणपे त्रिवातुक् स्वधीः फनत्रादिषु भौम इज्यधीः ।

यस्त्यर्थ बुद्धिः सलिलेन कर्हिचिज्जनेष्वभि सेषु स एव गोम्वरः ॥

अत्यन्त मलिनो देहो देही चात्यन्त निर्मलः ।

उभयो रन्तरं ज्ञात्वा कस्य शौचं विधायते ॥

Care not a straw for the existence or preservation of this body.

आत्मानं यदि निन्दन्ति स्वात्मानं स्वयमेव हि ।

शरीरं यदि निन्दन्ति सहायास्ते जना मम ॥

As a goldsmith buying a bracelet of gold fixes his mind only on the weight and colour of the thing, not at all on the beauty or otherwise of its form, just in the same manner should the mind be fixed entirely on *chit* alone.

The material is entirely obliterated and consciousness of simple being becomes as unconsciously natural as the coming in and going out of breath, the effort to keep up the vasana of Chit should not be discontinued.

KANT.

In the mental world, inactivity of mind may be the resultant of an equilibrium of forces; and the forces may be greater taken separately than in many cases of active thought——only they neutralise each other.

Cf. Total pressure and resultant pressure in Hydrostatics.

FICHTE!

The fundamental mode of activity, the position of the Ego by itself, if regarded in abstract, is the logical law of Identity.

1.—That is no identity of object can be thought apart from the identity of the thinking self.

2.—If regarded as in application to objects, it is the category of Reality.

All Reality is in and for Ego. The categories are merely the modes of action of self-consciousness viewed objectively or in relation to the object.

Herbert Spencer, p. 192 c, Art 61 end.

. . . . There must exist some principle which as being the basis of Science, cannot be established by Science.

All reasoned out conclusions whatever must rest on some postulate.

FICHTE ON MAYA.

Beyond this truth no philosophy can go, and all True philosophy depends upon the recognition of it; any metaphysical theorem which assumes an origin or cause for consciousness transcending this first primitive affirmation of the Ego by itself, is convicted of incompleteness and absurdity.

H. SPENCER.

By the Persistence of Force, we really mean the persistence of some Cause which transcends our knowledge and conception. In asserting it we assert an Unconditioned Reality without beginning or end.

Such starting point, by its very nature cannot be a demonstrable fact, nor can it be comprehended in strict logical fashion, *i. e.*, brought under a notion.

Every Science must take its origin from that which is in itself unsusceptible of proof. Its first principles cannot be a proposition for which reason can be advanced; it cannot even be the expression of a fact which is given in experience; but it must express that which lies at the basis of all experience of all consciousness.

The Ego becomes aware of its own activity as self-positing only in and by opposition to self.

Infinite activity—*i.e.* activity related only to itself—is never, as such, conscious activity.

Consciousness works through reflection and reflection is only through limitation.

So soon as we reflect upon the activity of the Ego; the Ego is finite.

Were the question raised, Is the Ego infinite? the Ego by the very question is finite.

So much reality as the Ego posits in itself, so much does it negate in the non-Ego ;

So much reality as it posits in the non-Ego, so much does it negate in itself.

The Ego, as positing is the sum of all reality, and therefore of activity. But as positing, it posits a definite portion of this total sphere of reality, and every definition is equivalent as respects the whole.

The Ego is therefore passive through its own activity. As sum of reality and activity the Ego is substance.

All sensation is accompanied by the feeling of the passivity of the Ego — *i.e.* by the feeling of constraint or necessity. This feeling of compulsion, enriched by other products of the reflective Energy of the Ego, is an essential element in the belief in External reality.

All the so-called Activity of the world,—reading speaking and the like (feeling, passions)—is mostly passivity and idleness. In real work, the world loses itself in the Ego.

Rights are the condition of the individuality. But Rights are always wrong.

The absolute end of reason is the infinite realization of the moral law. The world of the senses is not a reality in itself, but the necessary means for accomplishing the task of reason. It has its foundation in that moral law, in which finite intelligences have also their bond of union.

Belief in the reality of the moral order of the Universe — the connection, that the morally good will is a free and effective cause in the intelligible system of things. — this and this only is a belief in God.

For a rational being God is the moral order of the Universe, — not an order which has its ground external to itself — but the order which is the ground of all reality.

Says Fichte:—

There is no more striking proof that the knowledge of true religion has hitherto been very rare among men, and that in particular, it is a stranger in the prevailing systems, than this, that they universally place eternal blessedness beyond the grave, and never for a moment imagine that whoever will may here and at once be blessed.

Everything great and good upon which our present existence rests, from which it has proceeded, exists only because noble and powerful men have resigned all the enjoyments of life for the sake of ideas.

In the divine Economy, the outward failure of his deed is the means of forcing him in upon himself, and of raising him to the yet higher stand-point of true religion — i. e. to the comprehension of what it really is that he loves and strives after.

TO REALISTS.

We cannot regard thought as merely a product, a thing of which the characteristics are due to the nature of the mechanical antecedents out of which it has arisen; when we do so, we are at once confronted with the problem, how are we to conceive the nature of these antecedents? By supposition they are not in thought, but external to it, and therefore never to be reached in thought.

Reflection upon Self, in which the individual consciousness transcends its own individuality, is not explicable through the notion of mechanical composition.

The secret of success in Society is a certain heartiness and sympathy. A man who is not happy in company, cannot find any word in his memory that will fit the occasion.

We consecrate a great deal of nonsense because it was allowed by great men.

Every statute स्मृति stands there to say, yesterday we agreed so and so, but how feel ye this article to-day?

Every statue is a currency which we stamp with our own portrait: it soon becomes unrecognisable, and in process of time must return to the mint.

Any laws but those which men make for themselves are laughable.

Of all debts men are the least willing to pay the taxes. What a satire is this on Governments?

To educate the wise man the State exists and with the appearance of the wise man the state expires. The appearance of Character makes the State unnecessary. The wise man is the State.

He needs no army, fort, or navy who loves men too well; no tribe or feast or palace to draw friends to him; no vantage ground, no favourable circumstances. He needs no library, for he has not done thinking; no Church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is.

Worldly riches and honours are the fig leaves with which the shamed soul attempts to hide its nakedness.

Senators and Presidents have climbed so high with pain enough not because they think the place specially agreeable but as an apology for real worth and to vindicate their manhood in our eyes.

Like one class of forest animals, they have nothing but a prehensile tail; climb they must or crawl, cannot walk erect.

If a man found himself so rich-natured that he could make life serene around him by the dignity and sweetness of his behaviour, could he afford to circumvent the favour of the caucus and the Press, and covet relations so hollow and pompous as those of a politician?

We want the great genius only for joy; for one star more in our constellation, for one tree more in our grove. But he thinks we wish to belong to him as he wishes to occupy us. He greatly mistakes us.

Life is made up of the intermixture and reaction of the two amicable powers — the end and the means, the gamester and the game — whose marriage appears beforehand monstrous, as each denies and tends to abolish the other.

Every man is a channel through which heaven flows.

As soon as a person is no longer related to our present well-being, he is concealed, or *dies*, as we say.

Nothing is dead; men feign themselves dead and endure mock funerals and mournful obituaries, and there they stand looking out of the windows sound and well, in some new and strange disguise.

The angels, from the sound of the voice, know a man's love; from the articulation of the sound, his wisdom; and from the sense of his words, his science.

The Universe suffers under a magnetic sleep, and only reflects the mind of the magnetizer.

In the shipwreck some cling to running rigging, some to cask and barrel, some to spars, some to mast; the pilot chooses with science, I plant myself here; all will sink before this; "he comes to land who sails with me."

Rectitude only, rectitude for ever and ever ! is the saving position.

The reply of Socrates to him who asked whether he should choose a wife still remains reasonable. " That whether he should choose one or not, he would repent it."

Things *seem* to say one thing, and say the reverse. The appearance is immoral, the result is moral.

Shakespeare.

All the sweets and all the terrors of human lot lay in his mind as truly but as softly as the landscape lies on the eyes.

The biography or history of geniuses is like making a question concerning the paper on which a king's message is written.

Napoleon Bonaparte wrought everything, especially, without any scruple as to the means.

All the sentiments which embarrass men's pursuit of these objects, he set aside. The sentiments were for women and children.

It is an advantage within certain limits, to have renounced the dominion of — Since what was an impassable bar to us, and still is to others, becomes a convenient weapon for our purposes ; just as the river which was a formidable barrier, winter transforms into the smoothest of roads. Napoleon renounced once for all sentiments and affections. But he has not lost his native sense and sympathy with things.

The land and sea seem to presuppose him. He came unto his own, and they received him. He marched always on the enemy at an angle, — so as always to bring two men against one at the point of engagement.

A man not embarrassed by any scruples — and of a perception which did not suffer itself to be baulked or

misled by any pretences of others, or any superstition, or any heat or haste of his own.

He asked counsel of no one.

"I have conducted the campaign without consulting any one. I should have done no good, if I had been under the necessity of conforming to the notions of another person."

He knew no impediments to his will. Woe to what thing or person stood in his way. He fought sixty battles. Each victory was a new weapon. My power would fall, were I not to support it by new achievements.

Conquest has made me what I am, and conquest must maintain me. He felt with every wise man that as much life is needed for conservation as for creation.

Before he fought a battle, Bonaparte thought little about what he should do in case of success, but a great deal about what he should do in case of a reverse of fortune.

To his Secretary :—

During the night, enter my chamber as seldom as possible. Do not awake me when you have any good news to communicate; with that there is no hurry. But when you bring bad news, rouse me instantly, for then there is not a moment to be lost.

He directed — to leave all letters unopened for three weeks and then observed with satisfaction how large a part of the correspondence had thus disposed of itself and no longer required an answer.

Napoleon's power consists simply in the exercise of common sense on each emergency, instead of abiding by rules and customs.

The lesson he teaches is that which vigour always teaches — that there is always room for it.

To what heaps of cowardly doubts is not that man's life an answer.

Bonaparte knew better than the society; and moreover, knew that he knew better.

The only defect of common folk is that they dare not trust their presentiments.

Bonaparte relied on his own sense, and did not care a bean for other people's. The world treated his novelties just as it treats everybody's novelties—made infinite objection; mustered all the impediments; but he snapped his fingers at their objections.

To Doctors:—

Believe me, we had better leave off all these remedies. Life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to the apparatus of your laboratories.

Corvisart candidly agreed with me that all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions the results of which taken collectively are more fatal than useful to mankind. Water, air, and cleanliness are the chief articles in my pharmacopœia.

Never do the will of others, never do any thing to please others. If a gentleman comes in right time to help you to carry out what you have just been thinking, oblige him.

If he comes at a time not tallying with your inner feeling, never accompany him.

Live in the Self, and all this will be accomplished of itself.

Bonaparte set at naught the Moral Law which balked and ruined him; and the result in a million experiments will be the same.

Every experiment, by multitudes or by individuals, that has a sensual and selfish aim, will fail.

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions,

Our riches will leave us sick; there will be bitterness in our laughter.

Only that good profits, which we can taste, with all doors open, and which serves all men.

Goethe

Vexations and a tempest of passion only fill his sail : as Luther writes, " When I am angry, I can pray well, and preach well. "

His failures are the preparation of his victories.

He cannot hate anybody ; his time is worth too much.

It is not from men excellent in any kind that disparagement of any other is to be looked for.

Be real and admirable, not as we know, but as you know.

Able men do not care in what kind a man is able, only that he is able.

Goethe teaches courage, and the equivalence of all times ; that the disadvantages of any epoch exist only to the faint-hearted.

No mortgage, no attainder will hold on men or hours. The world is young.

I am here, he would say, to be the measure and judge of these things. Why should I take them on trust?

Satan is none other than pure intellect, applied—— as always there is a tendency—to the service of the senses.

Want of practical faith in the moral government of the World=Satan.

Violation of the spiritual Laws=Satan.

Not realizing the spiritual Unity ادويت=Satan.

An insult causes indignation, loud sounds, violent acts.

The thing said bears to the mental action it excites much the same relation that the pulling of a trigger bears

to the subsequent explosion, does not produce the power, but merely liberates it.

Happy he in whom such detonating powder of اگیان is altogether absent and however much people may give him occasions for outbursting, is necessarily always silent.

Why are people inimical to Vedanta? When a child or some other weak person is walking with a stick in his hand to support himself at every step; if the stick be suddenly taken off from his hand he will fall down and will be filled with indignation.

It is most desirable that the child, should walk erect without the support of any stick; but so long as he is weak, he may be allowed the use of his stick; and gradually made to give up its use.

The stick= personal God.

The child= the ignorant folk.

The child begins to weep, when his mother goes into the adjoining room to fetch something. So do ignorant people begin to weep when some friend of theirs gives up the body, regarding him as actually dead or gone.

That is good which the mother thinks right, not what the child thinks.

The more social animals are in overwhelming preponderance over the unsocial.

Sociability is as much a Law as mutual struggle.

Even wild animals make friendships, have their playmates.

The fittest to survive are those who mutually aid one another, not those who are engaged in mutual struggle. Co-operation in the world (1) among plants, (2) animals, (3) bees, (4) flowers, (5) ants.

Myriads of living creatures, remain in the Earth to prepare and renew soils,

Denouement of the drama of Life :—afforded by the moral Law.

Struggle comes when man is looking behind.

Co-operation and love when they are advancing.

Thus struggle as well as love are both the cause of advance.

A Rishi will have no friction in his way.

In order to be of use in the world abroad, you will have to live and realise Unity within.

Morality is forced upon the world at the bayonet's points.

All vegetable kingdom suffers sacrifice for animals. Rice, grains, every plant in the world, lives for others. When man lives upon seeds, he lives upon love. Love is life.

Asphides (plant lice) in summer when food is abundant bring forth females, in the famines of autumn, males.

Sex is a paradox; it is that which separates in order to unite. Sex unites nations.

1.—In a conservatory, where the asphides enjoy perpetual summer, the succession of females continued to go on for four years and stopped only when temperature lowered and food diminished, then the males were at once produced.

2.—Bees. Royal diet and plenty of it determines the future queens. The nurse bees change the diet and workers or drones are produced..

In Reproduction females are as a rule an accompaniment of abundant and rich food, maleness of the reverse.

Tadpoles.

3.—Nutritious and abundant diet being administered

successively the result was as follows:—57 females out of 100. Next year the decrease being 78 females, 81 females, 92 females.

1.—Man shall have to leave materialistic tendencies etc.
at bayonet's point.

2.—When man is treading the right path, the whole nature works for his deliverance: cf. Rama goes to conquer Lanka.

What it is that gives you *ananda* in sexual relations? Sacrifice, sacrifice, and nothing but sacrifice.

Struggle or Life is a misreading of the Struggle for Light.

The language of Love is understood everywhere.

A tree when it spreads its branches and foliage upwards, at the same time strikes its roots much deeper.

So, a man when communicating knowledge abroad gets the same knowledge ingrained within himself.

Moral Law — Spiritual Law.

1.—The like attracts the like. (आनन्द in one self attracts आनन्द without kind).

2.—The greater attracts the less. Degree. Application.

When you are filled with *आनन्द* and so, on a higher potential than any worldly *आनन्द* !

Earthly pleasures will immediately flow towards you. When earthly powers come and you begin to enjoy them, you come down much lower, pleasures immediately shun you.

A chain cannot be stronger than its weakest link.

“We have no Property in our very Bodies, but only an accidental Possession, — and Life rent.”

The political agitators of India have practically the following position :—

“The English are making fools of themselves, why should not we follow the example ?”

It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the universe.

It is certain, my Belief gains quite infinitely the moment I convince another mind thereof.

Novalis.

Creation lies before us, like a glorious Rainbow ; but the Sun that made it lies behind us, hidden from us.

Man's Unhappiness, as I construe, comes of his Greatness ; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite.

Hatred, Envy, Lies are but an inverted sympathy. Were I a steam-engine, wouldst thou take the trouble to tell lies of me ?

The smaller whirlpool is sucked into the larger and made to whirl along with it.

The head rests on shoulders, the shoulders rest on arms, the arms on body etc. From this by no means it follows that all these are not supported by the invisible Shakti.

Just so, men of the world being entangled in apparent causation, never open their eyes to the Absolute Reality.

Friendship impossible except in mutual devotedness to the Good and true.

NOTE BOOK NO. 5.

Imagine Napoleon flying in the rain of bullets without a scar. "Come, follow me, the bullet is not yet cast which should kill Napoleon."

Nothing is impossible. The Alps shall be no Alps.

Leave not your centre.

Moths come to a lamp, even though they die, the lamp does not renounce its position to run after or receive them. In Thee the whole world must be drawn and consumed.

This is the Secret of Magnetism.

Death of body is the resurrection of spirit.

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little and truly possesses, who is willing if need be not to possess.

Diagoras, a pupil of Democritus, was the first among the Greeks to receive the name of atheist. The logician chanced one day to be at sea during a heavy storm. The sailors attributed the storm to him. All that they were enduring was a punishment for conveying such an impious wretch as he.

"Look at those other ships over there," said Diagoras.

"They are in the same storm. aren't they ?

Do you suppose that I am in lack of them ? "

In going off in pursuit of things external, the "I" (since it really has everything and needs nothing) deceives itself, goes out from its true home, tears itself asunder, and admits a gap or rent in its own being.

(Hence the dissatisfaction following sensuous enjoyment.)

This it must be supposed, is what is meant by Sin—the separation or sundering of one's being—and all the pain that goes therewith. All consists in seeking those things and not in the things themselves. They are all fair and gracious enough; their place is to stand round the throne and offer their homage—rank behind rank in their multitudes—if so be, we will accept it. But for us to go out of ourselves to run after them, to allow ourselves to be divided and rent in twain by their attraction, that is an inversion of the order of heaven.

To this desertion of one's true self sex tempts most strongly and stands as the type of Maya and the world-illusion; yet the beauty of the loved one and the delight of corporal union all turn to dust and ashes if bought at the price of disunion and disloyalty in the higher spheres—disloyalty even to the person whose love is sought.

Sex is the allegory of love in the physical world. It is from this fact that it derives its immense power. The aim of Love is non-differentiation, absolute union of being, which can only be found at the centre of existence. And in the moment when this union is accomplished, creation takes place.

Pyrrho admitted no difference between health and illness, life and death. He expected nothing, asked for nothing.

Where there is indifference and apathy, there too is ataraxia, the perfect and unruffled serenity of the mind. If in act, word, and thought an entire suspension of judgment be maintained, then do we possess an independent freedom, an unroutable calm.

“Live so simply that pleasure when it come may seem even more exquisite than it is.” Epicurus.

As for ambition, what is it but a desire for an existence in the minds of other people—a desire which when fulfilled is a mockery and unfulfilled a tomb? And besides to what does success lead? To honour, glory and wealth? But these things are sepulchres, not happiness,

In the animal and lower human world—and wherever the creature is incapable of realizing the perfect love (which indeed transforms into God)—Nature in the purely physical instincts does the next best thing, that is, she effects a corporeal union, and so generates another creature who by the very process of his generation shall be one step nearer to the universal soul and the realization of the desired end. And nevertheless the moment the other love and all that goes with it is realized the natural sexual love has to fall into a secondary place—the lover must stand on his feet and not on his head—or else the most dire confusions ensue, and torments a union.

Taking all together it may be fairly said that the prime object of sex is realization of unity, the physical union as the allegory and expression of the real union, and that generation is a secondary object or result of this union. From the protozoic cells to the very highest expression of sex, we find that Love takes the form chiefly and before all else of a desire for union, and only in lesser degree of desire for race-propagation.

Thus propagation of species is not the primary object of Nature.

Man as described by Quotrefages, is a “religious animal.”

Familiarly Brahma is the spider drawing from his breast the threads of existence.

Emblematically a triangle inscribed in a circle.

Poetically the self-existing supremacy that is enthroned on a lotus of azure and gold; and Theologically the one really existing essence, the eternal germ from which things issue and to which all things at last return.

Revolutions are created not by the strength of an idea but by the intensity of a sentiment.

By the very necessity of the case nobody can live without activity or work. A child has no motives and objects and purposes to accomplish, yet it is never at rest, is all the time upto something.

So, work you must do, but Vedanta requires of you to look upon all work as mere play, nothing serious or important about it.

Hit hard, play your part manfully, but wait not for the event or end to bring you joy, satisfaction, let every stroke and blow be happiness personified or a messenger of Divine bliss.

If putting aside for a moment all convention and custom, one looks quietly within himself, he will perceive that there are most distinct and inviolable inner forces binding him by different ties to different people, and with different and inevitable results—that there is in fact in that world of the heart a kind of cosmical harmony and variety and an order almost astronomical. This is noticeably true of what may be called planetary law of distances in the relation of people to one another. For of some of the circle of one's acquaintance it may be said that one loves them cordially at a hundred miles' distance; of others that they are dear friends at a mile; while others again are indispensable far nearer than that. If by any chance the friend whose planetary distance is a mile, is forced into closer quarters, the only result is a violent development of repulsion and centrifugal force, by which probably he is carried even beyond his normal distance, till such time as he settles down into his right place; while on the other hand if we were separated for a season from one who by right is very near and who we know belongs to us, we can bide our time, knowing that the force of return will increase with the separation.

So marked indeed are these and other such laws that they sometimes suggest that there really is a cosmic world of souls, to which we all belong and that our terrestrial relations are merely the working out and expression of far antecedent and unmodifiable facts an idea which for many people is corroborated by the curious way in which often at the very first sight, they become aware of their exact relation to a new-comer. In some cases it brings with it a strange sense of previous intimacy, hard to explain; and in other cases, not so intimate, it still will seem to fix almost instantaneously the exact propinquity of the relation.——

. . . Yet this mean distance does not vary during the whole time, so to speak, by a single hair's breadth.

The Light of Asia, as a literary contribution, is simply charming; as a page of history, Mr. Arnold's poem has the value of a zero from which the formative circle has been eliminated.

Gilded butterflies = kings and nobles.

Jesters do oft prove prophets.

To dominate the actual world you must, like Archimedes, base your fulcrum somewhere beyond.

In woman a silken gown covers a multitude of sins.

Jesus died on the Cross, Socrates in the prison, Galileo in jail, Columbus in chains, John Huss upon the stake.

There is but One Purpose running through and underlying all changes and circumstances in the world; and that is Self-Realization or Renunciation.

Those who move in "society" are so surrounded with affectations that they are decidedly "Exclusive" and shut off from everyone and this shutting off is what constitutes Hell.

Too much society acts like a veil over one's mental vision. We must remind ourselves that we have plenty of Time. It is not dignified for a race of Immortals to hurry so; least of all is it good policy to kill oneself in trying to live. The years are ours and the centuries ours.

Say what you have to say, not what you ought, no-ought.

Worldy men come, induce personal honour in you and then when you begin to feel it they immediately take it off, like the maid bringing (or churning) the cream or butter to the surface and then skimming it clean off.

It is good that the pus or scab is collected, gathered into head and then removed or licked away by God in the form of dogs.

Be the sun (giver), not the moon (receiver of influence).

You are to be kind and considerate to every one. But you are not to *be kept in any kind of bondage by the well meaning attention of your friends.*

Change is the law of growth. When you change your habits, you will renew yourself, body and soul.

God, you and I are one.

How can you love anything else but Me!

The Healing Exercises and Christian Science and even raising the dead, and lengthening life etc. (when successful) are like keeping a man awake over a longer period than usual. You might call it a *miracle* to keep him up for three, four, or whole twelve hours at night; but remember, you cannot cheat Nature. Nature must exact even with vengeance its withheld portion of sleep the next day, or Nature will soon tax you with early grave and get out of you all the sleep you kept back.

It is better to let Nature take her own course. Resist not evil.

Fashion:—

1.—The New Zealanders brand their cheeks and faces all over with burning hot iron, and this is adornment.

2.—Lips bored to put on big shells as ornaments.

3.—Murder committed to get a new feather to your cap.

4.—The *feet* cramped.

5.—Waist squeezed and so forth.

The so-called *Force of Character* is nothing more nor less than the *power to give suggestions*. It is this power that brings worldly success.

The really successful power of making suggestions is acquired by living up to what we preach, because in trying to realize our teachings we have to make constant *auto-suggestions* and these once auto-suggestion become powerful weapons of reforming others.

Keeping yourself in the *Giver position*, the Sun of Good, make a Magnet of you and you are *all active* and masculine.

All the Vedantic way of life is typified by Arjuna giving the reins of his horses unto Krishna.

To fight is your duty and not to bother about the circumstances.

Join in engagement, whatever and wherever it be choose not the end or environments, on, on with your work.

1.—The President of a Railway Company being told by a fellow-passenger in the train that he (the passenger) had travelled on that road without paying any fare got his Capitalist's curiosity excited.

Paid \$ 20 to learn the way to do that.

The man said; "*By walking.*"

2.—A red Indian saw a gentleman walking with a black umbrella. A wild buffalo attacked the gentleman who put large umbrella in front of him right before the buffalo. The buffalo got confused, stopped and left. The Indian admired the trick, purchased an umbrella and walking on a railroad track, held out the umbrella before the running engine. But the black buffalo did not stop.

3.—Tomatoes were considered poisonous long enough by the people. A girl living in a city who often took tomatoes visited a village where the people had not risen above the error. She visited a garden containing tomatoes (called loved-apples) being seen in the act of eating a tomato, she was taken by surprise by the country folks who took her into a room and called a country Doctor and began to rub and scrub her and express sorrow and condolence in every possible way. Before the doctors came she died.

4.—The Satuah: and buttermilk with churned snake.

5.—The patient treated with thermometer.

6.—The criminal with capital sentence killed in experimenting upon.

7.—A man wanted to collect \$2,000 to start a Hospital. He advertised for a Lecture. He found the Hall with only one man inmate. He lectured, that single man gave the \$ 2,000.

You cannot *know* a man unless you first *love* him. Christians believe in majority and number and not so much in their so-called faith. Hence their aggressive and accumulative character which is simply an effort to keep themselves in countenance and to prolong or bear up their hypnotism. The Vedantin believes in the Truth and not in number; hence his non-proselytising tendency.

A well-behaved gentleman being found in gaol was told that *he could not possibly be put in gaol for the alleged fault, no, he could not be so treated under any circumstances.*

He answers. But "*I am.*"

A man came into a restaurant and said he had a power which could keep the legs etc. from being scalded, no matter how hot and boiling the liquid might be. In the presence of all the people he rubbed the powder on his stocking-covered leg just pulling up the trousers, rubbed and rubbed for a while, then thrusting his leg in hot burning water, drew it out safe and sound.

A gentleman purchased the powder and when he was going to try it on himself, the seller left. The purchaser rubbed it for a long time on his leg, and then placed his leg in scalding water but no sooner had he done that than he began to cry and scream and kick, and scrambled and wildly looked on all sides to find the deceiver and swore that he would immediately kill the fellow if he could once meet him. As the reader may have guessed, the *cheat* had a cork leg and so was not scalded by the water which proved too much for the purchaser of powder.

Men ought not to care if a dog barks, as it is a proof he will not bite.

The old coquette, this world of ours, conceals her age, but her biography is under our feet.

God is more pleased when I smoke my pipe than from the prayers of a hundred Rabbis.

When human tongue ceases to speak, then the stones begin to talk.

Civilization is nothing more nor less than a ceaseless effort or struggle to build up *pyramids* to bury alive the soul.

Never sympathise with the distressed. Your sympathy aggravates your case and accelerates their fall. Let them sympathise with your health and vigour. This improves both parties.

The world lives in deception. The one half deceives the other, while those of the other half deceive themselves.

Popularity and Unpopularity.

1. Small rivers and springs may be utilized in generating power of all kinds, whereas Niagara Falls and Himalayan cascades near Chamba etc. may remain unnoticed. Does that take away from their inner dignity and native majesty? Not at all.

So, sometimes very small souls become famous like Christ and Mahomet etc. and grand souls like Dattatreya and Krishna may long remain ignored.

1.—Physicans denounced laughing gas and chloroform, vaccination, cinchona.

2.—Catch-peany practice of the Charlatan.

No body has the power to say "No" to you except yourself.

Paradox of death:—

The question is usually put "If death or any other condition is brought on by ourselves, why do we groan and wail at the time of departure.

Answer. Newly married girls leave their parents etc, of their own accord, but why do they weep and cry while bidding Good-bye to their mother and sisters? We change our old friends for new ones of ourselves and then we *miss* the dear old relations.

Look at the idea of promising an eternity of happiness to one who, out of cowardice, most probably, repents at his last gasp!

If railway cars and electric telegraphs are utilized to save our time and energy, it were foolish on our part not to utilize the electrostatic and meteorological conditions of the Cosmos—in the form of inspiring atmosphere and genial climate—to aid us in making rapid spiritual advancement. Kissing breeze and murmuring streams etc. are not to be discarded as *outside* help; everything and anything is *in* us if we can control it and turn it to advantage.

Keep your mind full of agreeable memories and pleasant associations of ideas; all the time saturated with happy thoughts and godly notions; you will have no occasion to suffer or repine.

ORIGINAL THOUGHT.

Keep the subconscious mind (करण शरीर) imbued with holy, pure and sublime feelings--and *original* thought is sure to flow out of you.

Ho, all ye that suffer, know ye that ye suffer from yourselves. Do away with the fallacy that your pain is caused by another.

FOREST-LIFE.

1.—Why not come to help *others* as a prisoner of city life? No prisoners can be helped by you except when

It is *هت* to raise your mind above the two worlds. It is laziness and inertia to be led by the current controlled by the sense of the possession.

There was nothing so important to him (Thoreau) as his walk. He had no walks to throw away on company. Visits were offered him from respectful parties, but he declined them.

The best place for each one is just where he stands.

"I think, nothing is to be hoped from you if this bit of mould under your feet is not sweeter to you to eat than any other in this world or in any world."

Aristotle:—One who surpasses his fellow-citizens in virtue is no longer a part of the city. Their law is not for him, since he is a law to himself.

Only *he* can be trusted with gifts who can present a face of bronze to expectations.

EXCUSE FOR HARDIHOOD (STURDY NATURE.)

I ask to be melted. You can only ask of the metals that they be tender to the fire that melts them. To nought else can they be tender.

SOLITUDE.

I am no more lonely than the loon (genus of web-footed aquatic bird) in the pond that laughs so loud or than water Pond itself. What company has that lonely lake, I pray? *The Sun is alone except in thick weather, but there the second Sun is a mock one.* God is alone,—but the devil, he is far from being alone, he is legion.

What is the pill that will keep us well, serene, contented?

Not my or thy great grandfathers, but our Great Grandmother Nature's universal medicine—a draught of *undiluted morning air*.

Sympathy with the fluttering alder and poplar leaves almost takes away my breath; yet like the lake my sympathy is rippled but not ruffled.

I have as it were my own sun and moon and stars and a world all to myself.

There was never yet such a storm but it was Acolian music to a healthy and innocent ear.

I have found that *no exertion of the legs can bring two minds nearer to one another.*

To be in company even with the best, is soon wearisome and dissipating.

What do we want most to dwell near to?

Not to many men surely, the depot, the post office, the grocery etc. But to, "The perennial source of our life" whence in all our experience we have found that to issue as the willow stands near the water and sends out its roots in that direction.

I never found the companion that was so companionable as Solitude.

Civilized folk *live thick* and are in each other's way and stumble over one another.

The value of a man is not in his skin that we should touch him.

DESIGN ARGUMENT EXPLODED.

If God acts for a designed end, it must be that He desireth something which He has not.

Men of ideas instead of legs (are) a sort of intellectual centipede.

What danger is there if you don't think of any?

Self-styled reformers—the greatest borer of all.

The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labour with every day, relinquishing all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also.

VIVEK.

1. Never should you engage in anything of *transitory* interest. Pursue the *eternal*.

2.—By making the acts bear the stamp of Reality, by and by the thoughts will also cease to dwell on passing incidents.

3.—When you are about to speak, be sure that the talk will do *you* good, if not, don't enter into conversation at all.

4.—Go on with your work like the artist in the city of Konroo striving after perfection, trying to ensure the happiness of *One* individual and giving up vain undefined shadow hunting.

Of all the characters I have known, Walden wears best, and best preserves its purity. It has not acquired one permanent wrinkle after all its ripples. It is perennially young.

Referring to childhood or boyhood, "The days when *idleness was the most attractive and productive industry.*"

THE RAILWAY ENGINE.

That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddled the Boiling spring with his foot, and he it is that has bruised off all the woods on the Walden shore; that Trojan horse, with a thousand men in belly, introduced by mercenary Greeks! Where is Country's champion to thrust an avenging lance between the ribs of the bloated pest?

Nature has no human inhabitant who appreciates her, The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden

conspires with the wild luxuriant beauty of Nature? She flourishes alone, far from the towns where they reside
Talk of heaven! Ve disgrace Earth.

Let the thunder rumble; what if it threaten ruin to farmer's crops? That is not its errand to thee.

Take shelter under the cloud while they fice to carts and sheds.

Let not to get a living, be thy trade but thy sport.

Enjoy the land, but own it not.

It is faint intimation, yet so are the first streaks of morning. When a reptile is attacked at one mouth of his burrow, he shows himself at another.

We discourse freely without shame of one form of sensuality and are silent about another.

Maupertius seeing neither rhyme nor reason in his 'life took to his bed and died of mortification.

D' Alembert held a physician to be like a blindman who armed with a cudgel strikes at random, and, according as he strikes, annihilates the disease or — the patient.

"Philosophers," he said, "should be like children who when they have done anything wrong, put the blame on the cat."

The wasps came by thousands to my lodge in October, as to winter quarters and settled there, sometimes deterring visitors from entering. *I felt complemented by there regarding my house as desirable shelter.* They never molested me seriously, though they bedded with me.

Myself is more than a whole world to me.

And when the frost had smitten me on one cheek, heathen as I was, I turned to it the other also,

There we worked . . . building castles in the air for which Earth offered no worthy foundation.

We waded so gently and reverently, or we pulled together so smoothly, that the fishes of thought were not scared from the stream.

Why is it that a bucket of water soon becomes putrid, but frozen remains sweet for ever?

So knowledge without love (प्रेम) putrifies.

ABOUT SNOW-COLLECTORS.

"They said that a gentleman farmer, who was behind the scenes, wanted to double his money, which as I understood amounted to half a million already; but in order to cover each one of his dollars with another he took off the only coat, ay, the skin itself of Walden pond in the midst of a hard winter."

They believe in *immortality* so far as to avoid preparation for death and in *mortality* so far as to avoid preparation for anything after death.

I knew few Christians so convinced of the splendour of the rooms in their Father's house, as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at court.

Nor has the Church's most ardent "desire to depart and be with Christ," ever cured it of the singular habit of putting on mournings for every person summoned to such departure.

M. Renan has been at no loss to show,

Rome fell when her soldiery became converted to Churchianity or Christianity. The spirit of peace which pervaded the early Church enervated a nation; the virility of the most belligerent of races was sapped.

Knit *its* (Earth's) straw into what crowns you please, gather the dust of it for treasure and die rich in that, clutching at the black motes in the air with your dying

hands. Was this grass of the Earth made green for your shroud only, not for your bed, and can you never lie down *upon* it, but only *under* it?

If you will have your laws obeyed without mutiny, see well that they be pieces of God Almighty's laws, otherwise all the artillery in the world will not keep down mutiny.

RICH IN PEACE.

Crowned with wild Olive and not with gold.

Wilful error is limited by the will, but what limit is there to that of which we are unconscious.

The unlucky fact is that *the wise* of one class *habitually* contemplate *the foolish* of the other.

The *unconquered* powers of *precedent* and *Custom* interpose between a King and Virtue.

By Transparency on all sides it is possible to pass unrecognised.

I—*Plainness* is that which cannot be seen by looking at it.

He—*Stillness* is that which cannot be heard by listening to it.

We—*Rareness* is that which cannot be felt by handling it.

When a nation is filled with strife, then do patriots flourish.

When *wisdom* is met *with honours* the world is filled *with pretenders*.

Being *wise* you are merely natural.

I am going to reap the harvest of my mind and I am going to scatter it.

Hope is the only universal liar who never loses his reputation for veracity.

Everyman who has endeavoured to enslave his fellows
I hate with all my heart and sould; *and yet the only injury
I would do them would be to enlighten them.*

Sincere words are not grand.

Grand words are not faithful.

"Business," they think, "is always good whether it be busy in mischief or benefit."

I AM.

Statues of brass and marble will perish, and statues made in imitation of them are not the same statues, nor the same workmanship print and reprint, carve it in wood, engrave it on stone, use any materials; the thought or idea is eternally and identically the same in every case. Similarly the One Unchangeable "I am" or Absolute Self-consciousness is the same, let the bodies and lives alter, vary and undergo all sorts of transformations. It impresses itself on any thing presented to it.

One who knows how to take care of his life may go throughout the country without providing against the rhinoceros or tiger; he may even go into the thick of a battle without fear of the sword.

The rhinoceros finds no place wherein to drive his horn.

The tiger finds no place to fix his claws.

The sword finds no place wherein to thrust itself.

And why is this?

It is because he has overcome Death.

People in their undertakings, usually fail on the eve of success.

دو چارہا تہ جبکہ لب بام رہ گیا

The difficulty in governing the people is from having too much policy.

He who tries to govern the kingdom by policy, is only a scourge to it; while he who governs without it is a blessing.

To teach without words and to be useful without action, few among men attain to it.

Man of possession:—His highest rectitude is but crookedness.

His greatest wisdom is but foolishness.

His sweetest eloquence is but stammering.

He who lightly assents will seldom keep his word.

The chaff from winnowing will blind a man's eye so that he cannot tell the points of the compass.

Mosquitoes will keep a man awake all night with their biting.

And just in the same way this talk of charity and duty to one's neighbour drives me nearly crazy.

Wherefore this undue energy, as though searching for a fugitive with a big drum?

When the pond dries up and the fish are left upon dry ground to moisten them with the breath or to damp them with a little spittle, is not to be compared with leaving them in the first instance in their native rivers and lakes.

Whoever makes destroys.

Whoever grasps loses.

The good man confers a blessing upon the world by merely living.

The so-called "Charity and duty to one's neighbour" of shallow wits is the most pernicious piece of confusion ever preached because Tad does not declare itself. The (virtue) does not go out of its way to express itself.

Perfect courage is not unyielding.

And neither is perfect charity displayed in action.

Virtue consists in being true to oneself and charity in letting alone.

Not by going out but entering within you are saved.

To act by means of inaction is God.

Rank and precedence which the vulgar prize, the sage stolidly ignores.

It is easy enough to stand still; the difficulty is to walk without touching the ground.

To place oneself in subjective relation with externals, without consciousness of their objectivity. This is Tad.

(तत्त्वमसि)

But to wear out one's intellect is an obstinate adherence to the individuality of things, not recognising the fact that they are all One, this is called *Three in the morning*.

HOW INDIANS ARE TREATED.

"A keeper of monkeys said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same but there was an adaptation to the likes and dislikes of those concerned."

THOREAU ON BHAGVAD GITA.

"In the morning I bathe my intellect in the stupendous and the cosmogonical philosophy of the Bhagvad Gita, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial and I doubt if that philosophy is not to be referred to a previous state of Existence, so remote is its sublimity from our conceptions."

While talking about the pyramids of Egypt he says, "How much more admirable the Bhagvad Gita than all the ruins of the East."

NOTE BOOK NO. VI.

Prosperity is the bond of love.

Tears in eyes = water in fish and not fish in water.

“The Directors of East India Company dealt with India as the Church in the good old times dealt with a heretic. They delivered the victim over to the executioners with an earnest request that all possible tenderness might be shown.”

Macaulay

Reputation is an idle and most false imposition, oft got without merit and lost without deserving.

Is the physician responsible for the death of the patient because he foretold that death?

The logic and morality of the respectable cut-throats, the up-holders of legalized Theft and Organized robbery, virtually proclaim the principle that when “two persons do the same thing, it is not the same thing.”

By the perverseness of the evil spirit we get to think that praying and psalm-singing is “Service.”

If a child finds itself in want of anything, it runs in and asks its father for it — does it call that doing its father a service?

Begging is not serving; God likes mere beggars as little as you do.

People as a rule only pay for being amused or being cheated, not for being served.

None of the best head work in art, literature, or science is ever paid for. How much do you think. Homer got for his *Iliad*, or Dante for his *Paradise*? Only bitter bread and salt. In Science the man who discovered the telescope and first saw heaven was paid with a dungeon, the man who invented the microscope and first saw earth died of

starvation driven from his home.

It is indeed very well known that God means all thoroughly good work and talk to be done for nothing.

St. Stephen did not get Bishop's pay for that long sermon of his to the pharisees, nothing but stones.

Milton, "Paradise Lost," £ 5.

The poet's fate is here shown in emblem. He asked for bread and received a stone.

The head worker asks, "Give us a little bread just to keep the life in us."

Answer: "No, not bread, a stone, if you like or as many as you need."

The hand workers are not so ill off. The worst that can happen to the hand worker is to break stones; not to be broken by them.

It is useless to put your heads together if you cannot put your hearts together. Shoulder to shoulder, right hand to right hand, among yourselves and no wrong hand to anybody else.

Honest and wise work is always cheerful as a child's work is.

The worst and most wretched kind of Blasphemy — "taking God's name in vain" — is to ask God for what you do not want.

"No one ever teaches well who wants to teach or governs well who wants to govern;" it is an old saying and as wise as old.

Childlike.

The chief character of right childhood is to be Loving. Give a little love to a child and you get a great deal back. It loves everything near it, when it is a right kind of a child; would hurt nothing, would give away the best it has always if you need it, does not lay plans for getting everything in the house for itself and delights in helping people;

you cannot please it so much as by giving it a chance of being useful in ever so humble a way.

“For such is the kingdom of heaven.”

“ Except ye be *converted* and become as little children”.

It is no conversion to long faces or superstition which can save you.

Backsliding:—

Slide back into the cradle if going on is death.

The Bible is a book of “ *types*. ” Why should God say one thing and mean another ? What is the necessity of equivocating on His part like the Oracles of Greece and Rome?

Is it gentlemanly to confound people for two thousand years and then tell them the real meaning was not what his words conveyed like *حوق* ?

A Revelation (or law) ought to be clear,

What we *like* determines what we *are* and is the sign of what we are ; and to teach taste is inevitably to form character.

Taste is not only a part and an index of morality, it is the *Only* morality.

The first and last and closest trial question to any living creature is “ What do you like? ” Tell me what you like and I will tell you what you are.

Acts do not constitute morality.

That man is not in the health of body who is always thinking of the bottle in the cupboard, though he bravely bears his thirst but the man who heartily quenches his thirst at the right time.

The aim of True Education.

The entire object of true education is to make people not merely *do* the right things but *enjoy* the right things ---

not merely be industrious, but to love industry, to *love* knowledge, purity and justice and not merely to practice these with a half-heartedness.

Says J. Ruskin:—

“I notice that the Churches and Schools of England are almost always Gothic, and the mansions and the mills are never Gothic.”

You live under one school of architecture (Italian) and worship under another. You have separated your religion from your life.

“Thou, when thou prayest, shalt not be as the *hypocrites* are; for they love to pray *standing* in the Churches.”

And yet Christians (Hypocrites) advocate the same kind of prayer.

In calling your Churches only “holy” you call your hearths and homes “profane”; and have separated yourselves from the heathen by casting all your *household gods* to the ground. Your Religion is not that to which you pay *tithes* of property and *sevenths* (Sunday) of time; but it is that to which you devote *nine-tenths of your property and six-sevenths of your time*.

I never can make out how it is that a *knight-errant* does not expect to be paid for his trouble, but a *pedlar-errant* always does. The people are willing to take hard knocks for nothing, but never to sell ribands cheap, that they are ready to go on fervent crusades to recover the tomb of a buried God, but never on any travels to fulfil the orders of living one;—that they will go anywhere barefoot to preach their faith, but must be well-bribed to practise it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes.

As to your Goddess of Getting on, we ask Getting on—but where to? Gathering together—but how much? Do you mean to gather always—never to spend?

It is because of this (among many other such errors)

that I fearlessly declare your so-called Science of Political Economy to be no Science, it omits the study of exactly the most important branch of the business—the study of *spending*. Will you put an Olympus of Silver upon a golden Pelian—make Ossa like a wart? Do you think the rain and dew would then come down to you in the streams from such mountains more blessedly than they will down the mountains which God has made for you of moss and whinstone?

But it is not gold that you want to gather, what is it? Greenbacks? No; not those neither. What is it then—*is it ciphers after a capital I*? Can you not practise writing ciphers and write as many as you want? Write ciphers for an hour every morning in a big book and say every evening, I am worth all those noughts more than I was yesterday.” Won’t that do? Well, what in the name of Plutus is it you want?

Unlike Pallas and Madonna, your Goddess of Getting on is the Goddess—not of everybody’s getting on—but only of somebody’s getting on and this is of *vital*, a rather *deathful*, distinction.

Even good things have no abiding power—and shall these evil things persist in victorious evil? Change *must* come. Think you that “men may come and men may go,” but—mills—go on for ever? Not so.

Is not the sacrifice of “Iphigenia” far sweeter and more remarkable than that of Jesus?

Ruskin quotes two instances to determine what “human nature” is—

1. The captain of the “London” shook hands with his mate, saying “God speed you! I will go down with my passengers.” From no religious motive, hope of reward or fear of punishment.

2. A mother living among the fair fields of merry England gives up her two years old child to be suffocated under a mattress in her inner room while the said mother waits and talks outside.

The former is evidently an illustration of *humanity*, human-nature; the latter is *inhuman* on the face of it.

The former is *natural*, the latter *unnatural*.

Will you take for foundation of act and hope the faith that this man was such as God made him or that this woman was such as God made her?

There may be venom enough in a dead body to infect a nation. Does it prove the greatness of the deceased?

So a dead Jesus might infect whole Europe, that does not prove his virtue.

Some slaves are scourged to their work by whips, others are scourged to it by *restlessness* or *ambition*. It does not matter what the whip is; it is none the less a whip, because you have *cut thongs for it out of your own souls*: the fact, so far, of slavery is in being driven to your work at another's bidding. Again some slaves are bought with *money* and others with *praise*. It matters not what the purchase money is. The distinguishing sign of slavery is to have a price and be bought for it.

A true wife in her husband's house is his servant; it is in his heart that she is queen.

Ruskin says of England:—

“Our cities are a wilderness of spinning wheels instead of palaces; yet the people have not clothes. We have blackened every leaf of English greenwood with ashes, and the people die of cold; our harbours are a forest of merchant-ships, and the people die of hunger.”

“Educate” and “Govern” are one and the same thing.

People complain about “how difficult it is to make people pay for being educated”! Why, I should think so! Do you make your children pay for education, or do you give it them compulsorily and gratis?

Education is not a profitable business but a costly one.

You do not learn that you may live—you live that you may learn.

Hand Labour is of four kinds.

(1) On Earth; (2) On Sea; (3) In Art; (4) In War.

Hand labour on Earth—(i) that of husbandman, (ii) of Shepherd.

Luther struck the first mighty blow in contending that “the matter of Revelation (Bible) was divine and the composition human.” Then it was found that not all the matter is divine; the scientific statements were not divine. Then the profane history was declared to be not divine. Then it was contended that all its sacred history was not necessarily divine. Then it was stated that the reasoning of the writers of the word was not inspired,—assertions and proofs, being the proper subjects of inspiration, and the objects of unqualified assent.

Let everybody have according to his need and do according to his ability. Pay according to need and get according to ability. Heavenly Family.

SWEDENBURG.

Love or Will عشق

1. The origin of all things--men, animals, plants, etc.
2. Heat (اتش) evidently sustains all life and consumes all production.
3. The real Self undefinable= Love.
4. Attraction, affinity, power.
5. Thought, action and language are chilled when love grows cold.
6. Love puts you at one with the Universe.
7. *Heart* corresponding to cerebellum (seat of Love or Will) is the first organ to act in the foetal body and the last (as evident from the dying). It acts without co-operation of lungs (in swoons add suffocation).
8. Will (the rock of life) lives after thought ceases.

9. *Heat* precedes light always in a metal under the action of fire.

10. Love (Heat) is the substance and Wisdom (light) the form.

Divine Providence has respect to *eternal* things, and *only to temporary matters so far as they accord with eternal things*. Divine providence appropriates neither evil nor good to any man but man himself appropriates good or evil.

Faith induced by miracles is not faith but persuasion; it is only an external without an internal.

When are men Not Reformed?

1. No one is reformed by miracles and signs.

2. No one is reformed by visions and through spirits because they compel.

3. No one is reformed through threats and punishments because they compel.

4. No one is reformed in a state of non-rationality and non-liberty.

5. No one is reformed in a state of Fear because fear takes away freedom and reason.

6. No one is reformed in a state of misfortune.

7. No one is reformed in a state of disorder of mind because freedom and reason are absent in that state.

8. No one is reformed in a state of Disease of the Body.

A man being newly married told his wife, "You and I are one. But remember *I* am the One."

The Divine cannot be comprehended through the Intellect being not extended in *Space* and time, but is apprehended through a *State*, not *space* but *state*.

POPULARITY.

A gentleman came up to Rama and said, "People don't like you for your , , . , Rama; "When they like

apples, they eat them up; when they like plums, they eat them up; when they like brain, liver, pork or candy, they eat it up; I thank my stars I am not liked else they might eat me up too. They let alone those they don't like. So the unpopular (one) is master of himself, his time as his own, his life is not usurped from him."

As in a sphere, *degrees* are of two kinds:--

1. Degrees of *latitude* (continuous) and
2. Degrees of *altitude* (discreet).

CORRESPONDENCES.

1. *Light*, Thought, *Lungs* Cerebrum.

When you think quietly, breathe quietly. When you think deep breathe deep ज्ञान عقل

2. Heat, Love or Will, Heart, Cerebellum. प्रेम عشق

Will to die = वैराग

Will to live = काम

Rhythm is always born of conflict.

1. A polarized ray of light passing through heated glass becomes visible which it does not when the glass is cold.

2. In the frozen state, water or . . . keeps unpolluted. In the liquid it does not.

L. The dark lines become bright in the spectrum of the Sun at the time of solar eclipse.

Coal is a creation of light; charcoal of fire. What fellowship has light with darkness?

Morality (*mores*, morals, are in the first instance *Customs*) = the customs or ways which people have when they are together; therefore nothing supernatural about it.

It is no more possible to interpret Nature physically from the Ethical point than to interpret a "Holy Family" of Raphael's in terms of the material structure of canvas or the qualities of pigments.

Nature in *horizontal* sections is broken up into strata which present to the eye the profoundest distinctions; but Nature in the *vertical* section offers no break or pause or flaw. The former is the *statical* point of view, the latter the *dynamical*.

Body :—

Its true place by the ordained appointment of Nature is where it can be ignored.

On the one hand one must 'reckon the Body dead'; on the other one must think of it in order not to think of it.

Keep in *Self* — Resist not Evil, but overcome it by Love than which there is no higher force.

1. Frederick turns defeat into victory by keeping in the real self, above the body.

2. Nature turns stumbling blocks into stepping stones. Gills slit into ears.

3. Be a Giver; it is the begging attitude, that (i) makes you resist and thus causes (ii) agitation in mind.

4. The Law is that the seeming evil always comes in time to serve you unless you make it evil by distemper.

Cogito = Co —agito; bringing together or combine.

Intellect = *inter* — *lego*; interlace, bind together, combine, all our Propositions are either affirmative or negative ($A+B$, $A-B$). In other words all our thought is nothing more than *addition* and *subtraction*.

What can we be conscious of? Not anything outside us—for how should we get outside ourselves? but something within us, something that we feel, our sensations.

Sugar is not sweet, *we* are sweet. The sky is not blue, *we* are blue.

.....

There are no such things as *mere words* (a contradiction in terms) unless we look for them in those *vast cemetries* which we call *lexicons* or *dictionaries*.

Things are *thinks* and *thinks* -- words.

Attention—a priori Causation = Reaction (subjective)
 — objectifying. Thing = Think.

A savage sees gold. In digging he receives the impression of *something glittering*, but even that impression would be of no consequence to him unless he were startled by it, unless his attention were directed to it and the *mere sensation of glittering* became changed by him into something that glitters. That change of the subjective sensation into an *object of sense*, is our work—it is the first manifestation of the *law of causality* within us.

A *priori causation* is nothing but *reaction* on the part of the subject or प्रमात्रि चैतन्य

After perception comes conception by naming.

How could there be contradictions in the world, if we ourselves had not produced them? The world itself is clear and simple and right; we ourselves only derange and *muddle* and *muddle* it.

Logical Somersault of Mill and Materialism.

Matter is defined as object — capable of being perceived only but in the end it is made the very opposite, viz. what perceives, subject, and is thus supposed to lay hold of and strangle itself.

Philosophical Mythology and *learned idolatry*; whereas like “I hunger,” “I thirst,” we should say “I reason, I think” meaning thereby, “I add and subtract,” and as little as we *possess* a thing called hunger because we are hungry or a thing called patience because we are patient do we possess a thing called reason because we are rational? Why then should philosophers trouble their head about the separate entityhood of reason; why should they write it with a capital R, and make a goddess of reason and

worship her, as she was actually worshipped in the streets of Paris? What should the French mob have said if they had been told that in worshipping this goddess of Reason they were worshipping addition and subtraction. Unfortunately the number of such psychological gods or goddesses is very large. Our mind is swarming with them and every one of them counts a number of worshippers who are deeply offended if we doubt their existence.

Chinese is read and understood perfectly by people who, when they pronounce and speak it, are quite unintelligible to each other.

Phenomena are —

- (i) Inorganic bodies aggregated lead to
- (ii) Organic, and organic bodies aggregated lead to
- (iii) Super-organic.

Herbert Spencer shews Evolution always to consist in an integration of matter, *differentiation* of form and *dissipation* of motion. This persistent integration is proved to dominate all phenomenon and all change eventually.

Now, is not this integration the same as Love on the plane of human consciousness? and here is Henry Drummond reconciled to Herbert Spencer.

From more homogeneous to heterogeneous does Evolution take place, from uniform to multiform.

And re-adjustment of society to about a more stable Integration = the end of Socialism.

The differentiation of form = Individual independence and is the goal of Socialism.

Independence and freedom on the lower plane and Union on the higher is the teaching of Vedanta.

Moreover Equilibrium points to Socialism.

Smaller hindrance is offered to the passage of both sound and light by media which are comparatively homogeneous either in temperature or hygrometric state,

Consequently (i) cataracts etc. are heard at a greater distance by night than by day, (ii) the unusual visibility of remote objects is an *indication of coming rain*, also (iii) hearing the murmur of torrents and the like nearer is a sign of coming rain.

Definite differentiation (multiformity) which accompanies the general Integration in Evolution is simply Vedantic concentration एकाग्रता or the Infinite अनन्त at every point, all plurality being kept out of sight to take care of itself.

As proved by H. Spencer,

Continuous differentiation is the Law of Nature.

Progressing Heterogeneity is the basis of Evolution. Religions and sects must go on multiplying and in that consists the onward life of nation. *Segregation* is inevitable. If so, why resist multiformity in religion or philosophy? Aid differentiation in form well securing general integration and through this co-operating *differentiating*. Freedom alone can through definiteness and consolidation be brought about.

He who ignoring his real Universal Self begins to uphold the little Form trying to stereotype it perishes in the struggle.

He who identifies himself with the unstable appearances and wants to fight for it is *unfit to survive*.

Christians in denying their self to be the helpless resultant of blind mechanical forces contradict themselves in the teeth of Science inasmuch as their self they hold to be only the body, will and feelings which are the outcome of environments on the face of it.

The onward march of Evolution brings things more and more to definiteness. Just see how indefinite and consequently at the lowest stage Christian religion is in keeping the idea of self or soul so hazy, dim and indefinite.

All dogmatic religions which aim at uniformity of belief as a consequence of identifying their *self* with the *form* are against differentiation. Such run counter against the stream and are subject to inertia or Ignorance. The only religion which is in harmony with the law of Evolution is Vedanta because it wants to establish real *integration* through formal *differentiation*.

“ Live and let live ” is the policy of Vedanta.

All jealousy is weeded out from the heart on being convinced by the knowledge of the law of Evolution that differentiation and heterogeneity is the indispensable, inevitable Law of Nature and the Law of Progress.

Differ from me as much as you please. I am the *cause* of all *difference*. How far will you diverge ? It is ever too small for me. I am the very essence of difference or *माया*. I exult in difference. my will differentiates. I am harmony in all plurality. I *ask not* being a giver; therefore I resist not evil (as a little self).

Multiplicity is the manifestation of चैतन्यसत्ता; therefore *माया* is nothing else but the चित्त phase of सच्चिदानन्द. Lower natures are characterized by the impulsiveness which results from the uncontrolled action of a few feelings.

Higher natures are characterized by the simultaneous action of feelings based upon a recognition of the universal Law of Harmony which modify the impulse of the moment.

The feeling of purity brings such power and joy because it is an expression of Renunciation.

The Self-sufficient equilibrium of a spinning top is called equilibrium mobile or moving equilibrium.

This is the equilibrium of the Solar system, of a steam engine, of man's physical system, and the penultimate state of all motion before complete equilibrium.

Equilibrium mobile is tantamount to extreme differentiation of matter and almost entire dissipation ~~or~~ Equilibrating motion.

Is not that in harmony with the end of Socialism?

The arousing of a thought or feeling involves the overcoming of a certain resistance.

Says Spencer :—

“ Each increment of heterogeneity in the individual implies as cause or consequence some increment of heterogeneity in the arrangements of the aggregate of individuals. And the limit to Social complexity can be reached only with the establishment of the equilibrium below, Social and individual forces.” Now, is not that expressly pointing towards Socialism?

H. Spencer shows that after Death or Final Equilibration proceeds dissolution and decay as in the case of a tree or man's body. Well, Vedanta says it is so with regard to the form; but the real essence as a seed in tree or the subtle body in man lives on in other forms and is divided up into the meat and drink of the world at large, except when even the subtle or the seed-body comes to a state of final *Equilibration* in a *ज्ञानी* or Christ.

The branch which does not carry sap withers and dies.

Life and Evolution is the constant going off of life and light.

Dissolution commences when heat begins to be absorbed.

Now “ The Force that Persists ” is my Self according to Vedanta.

The Uniformity of Law is equal to the Persistence of the Relations among Forces.

Everything moves along the line of least resistance or the line of greatest attraction.

The Rhythm of Motion.

Both processes (Evolution and Dissolution) are going on at every instant; but always there is a *differential result* in favour of the first or the second.

There is habitually a passage from homogeneity to heterogeneity along with the passage from diffusion to concentration.

All evolution *inorganic*, *organic* and *super-organic*.

Every increase in functional complexity involves a change in structural complexity.

Study is of three kinds:—

1. Some always read less than the authors mean to convey. They always fall short.
2. Some read all that their books contain and no more.
3. Some read much more than the books state. Reading between the lines and mastering all the suggestions, they expand what they read through associations of ideas and their previous wide range of knowledge.

In reading books read your own heart.

در مصحف دل بین کہ کتابے بہ ازیں نیست

Evolution is equal to a change from a confused simplicity to a distinct complexity. The redistribution of the matter and its retained motion is from a relatively diffused, uniform, and indeterminate arrangement to relatively concentrated, multiform, and determinate arrangement.

In any locality, great or small, where the occupying matter acquires an appreciable individuality or *distinguishableness* from another, there evolution goes on.

Along with Space and Time (*Causality*, *Force* or *Matter*) admits of no limitation in thought.

"The analysis of both religion and science" shows that while the knowledge of the cause which produces effect on consciousness is impossible, the existence of a cause for these effects is a *datum of consciousness*.

The recognition of a persistent force ever changing its manifestations but unchanged in quantity throughout all past time and all future time is that which alone makes possible each concrete interpretation and at last unifies all concrete interpretations. H. Spencer.

It is impossible to prevent misrepresentations when the questions involved are of a kind that excite so much *animus*.

The deepest truths we can reach are simply statements of the widest uniformities in our experiences of the relations of Matter, Motion, and Force; and matter, motion and force are but symbols of the unknown Reality.

A *Power* of which the nature remains for ever inconceivable and to which no limits in Time and Space can be imagined, works in us certain effects. These effects have certain likenesses of kind the most general of which we class together under the names of Matter, Motion and Force; and between these effects there are *likenesses of connection*, the most constant of which we class as laws of the highest certainty.

But when Science has done this, it has done nothing more than systematize our experiences, and has in no degree extended the limits of our experiences. The interpretation of all phenomena in terms of Matter, Motion and Force is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest term, the symbols remain symbols still.

"All are forced to make concession after concession to their surroundings, and in these concessions all progress in

life consists till at last each organism or each alliance of organisms must come to the greatest concession of all which we call death."

D. S. JORDAN.

Then why not come to Renunciation of your own accord.

خود تو منصف باش اے جاں ! ایں نکو یا ان نکو

The bonds of union between different species which are real—homology. It is the inside of an animal that tells the real history of its *ancestry* (time); its *outside* tells us only *where* its ancestors have been (space).

Agassiz:—

"The species represent the divine thoughts embodied in the act of creation. The *Unity* (Homology) exists in the mind of Creator. He made them all and so all bear the stamp of His workmanship. He is infinite and so they exist in infinite variety."

That "material form is the cover of spirit" was to Agassiz "A truth at once fundamental and self-evident." Each species is the material form which clothes a divine idea. Homologies arise from the association of divine ideas. To this great Naturalist (Like Le Conte) the laboratory *was not less holy than the Church and "a physical fact not less sacred than a moral principle."* A spirit of deep reverence breathes through all his works. According to him "to study out Nature is to *think again* the thoughts of God." Forget not Agassiz.

The term introduced by H. Spencer "the survival of the fittest" expresses only half the truth because to be on the ground is a factor not less important in determining survival than to have a special fitness for the conditions of life, therefore, the *survival of the existing* is a factor as potent as the actual survival of the fittest.

In the struggle for existence "the struggle is between the rival competitors to secure the object on which they *depend* one way or other."

That party comes out successful which has more of the *Almighty* revealed in it which can be accomplished only through comparative (or relative) unconsciousness of body (or denial of little self) and as it were through co-working with the *Infinite Force*.

That kind of altruism or Christianity which founders in the bog of body—cognizance has a forlorn struggle for existence.

Let the *indefinite mixture* of so-called self-denial and individual-assertion be *definitely differentiated by Vedanta*.

We see then that at the bayonet's point does the Law of Evolution point to Vedantic realization.

When you have realized the goal of Evolution, you find yourself to be the Ever Surviving One. शेष पुरुषः

And in that case so far as others are concerned, they are bound by the obdurate Laws of Nature to recognize you as the Imperishable.

The *Teleological* interpretation of Nature is immediately confuted by the presence of indispensable struggle throughout Nature whether it is struggle for one's own existence or struggle for the life of others.

Nature has no preferences and helps alike victim and victor.

Other influences work in connection with 'Natural selection.' In the higher animals changes may be wrought by *conscious or unconscious effort on the part of the creatures themselves*."

If a man employs his *consciousness*, to co-work with the law, he survives and in him the conscious effort taking up the role of Natural Selection freedom from struggle is secured. Such a man in *Armed neutrality* goes out scot-free.

Creatures of one cell—biological units, may be killed but cannot have a natural death. They are wholly alive or else wholly dead, never dying. Multiply by self-division. (No decomposition or death) مفرد therefore باقى (بسيط) Complication and specialization of structure as we know it in men and the other many celled creatures is bought at the cost of immortality.

Each creature must whether he will or not take part in a threefold struggle:—

Struggle (1) with like forms of life neighbours.

(2) with unlike forms of life or creatures unlike itself.

(3) with the conditions of life themselves.

“Darwin’s influence was not, like that of Cuvier or of Agassiz, the force of an overmastering *personality*.

He was rather the voice of Nature. His word was the impersonal word of Nature herself.”

Struggle (being the dissipation of involved motion or heat) is absolutely necessary for the differentiating integration of Evolution.

No consolidation could ever take place without struggle.

And the recognition of this universal struggle is *Pessimism*.

Truth cares nothing for majorities, and the majority of one age may be the wonder or the shame of the next.

“Extinguished theologians,” Huxley tells us, “lie about the cradle of every Science as the strangled snakes beside that of the infant Hercules.”

Every truth that is won for humanity takes the life of a man.

The structures and objects change their forms and relations and to forms and relations once abandoned they never return.

"I believe," said the rose to the lily in the parable, "I believe that our gardener is immortal. I have watched him from day to day since I bloomed and I see no change in him. The tulip who died yesterday told me the same thing."

When one looks out on a storm at night, he sees for an instant the landscape illumined by the lightning flash. All seems at rest. The branches in the wind, the flying clouds, the falling rain, and the running train are all motionless in this instantaneous view.

Brief as the lightning flash in the storm is the life of man compared with the great time record of life upon the Earth. To the untrained man who has not learned to read these records, species and types in life are enduring.

"If God should wink at a single act of injustice," says the Arab proverb, "the whole universe should shrivel up like a cast-off snake-skin."

We hear people say sometimes that the crying need of this sceptical age is that it may see some Law of Nature definitely broken, that some burning bush may unconsciously proclaim that the force which is behind all law is also above it and can break or repeal all its own laws at will.

Emerson somewhere speaks of the purpose in life—"to be sound and solvent." But one may say,

Let him break these rules to show his power, the man himself should be above all rules and requirements of his own making. Let him be unsound and insolvent for a time, then only will his real greatness appear.

But the soundness and solvency were the expression of Emerson's life. Without these he would not be Emerson.

Just so Law-breaking Miracle-mongers would make God no God at all.

Questions in a Theological Examination.

Q. 1. Is it right to pray for a change of season ?

The candidates thought it was not because the relations which produce winter and summer are fixed in the structure of the Solar system and cannot be altered for man's pleasure or man's need.

Q. 2. Is it right to pray for rain ?

Candidates: Yes, because it is proper to ask for such a change as it does not concern the Economy of the Universe.

Q. 3. When the signal service of the Christian saint is well established so that weather-conditions are perfectly known, will it then be right to pray for rain ?

No answer.

The essence of prayer is to bring two things into unison—the will of God and the will of man. Superstition imagined, no doubt, that prayer would change the will of God, but the more spiritually minded have always understood that the will which must be modified in prayer was the will of man.

A Law of Nature is no respecter of persons. A varying Multiplication-table would be the destruction of Mathematics. A varying law of Nature would be the destruction of the Universe. Even the law of pity is pitiless and the law of mercy merciless.

Humanity is not the goal of Evolution. It is the unspecialized, undifferentiated type from which branches diverge in different ways.

The comparatively undifferentiated type if it do not disappear in the *upward* struggle, differentiates *laterally* and hence the present *differentiated* monkey having branched off from the common stock can never develop into a man. *Humanity is not the goal of Evolution*, (the movement of a monkey is toward *simianity*, not humanity; the movement of cat life is toward *felinity*; that of the dog races toward *caninity*). There will be no second creation of man except from man's own loins.

Not *progress* but *adaptation* by *divergence* mostly by slow stages is the movement of Evolution.

There is no *innate tendency toward progression*.

Progression is no necessity regardless of *conditions or environments*.

If there had been an *innate tendency toward progress*, millions would not have *degenerated* or perished through inadaptation.

Evolution is simply *orderly change*.

Evolution is not a *creed*, or body of doctrine to be belived on authority.

Science is its own witness, it is no more a religion than gravitation (is).

If its principles are mastered, a knowledge of Evolution is an aid in the conduct of life, as knowledge of gravitation is essential in the building of machinery.

Bionomics is the science which treats of the changes in life forms and of the laws and forces on which these changes depend. (The Science of Organic Evolution).

It was a surprise to Thoreau that squirrels went on with their hoard and the wind rustled in the trees as though nothing had happened.

Five Principles of Vedanta.

1. Struggle. Action (Gita)
2. सासिख (witnessing)
3. Unity = oneness of self.
4. Phenomena = world not to be trusted or set a heart on.
5. ब्रह्म सत्यं (The Absolute Reality).

With these as working hypotheses set down in the Upanishads as written by myself in the past, I start in my onward investigation. No higher authority than myself.

It was a favourite saying of Agassiz that "Facts are stupid things until brought into connection with some general law."

1. Survival of the *existing* and not of the fittest alone.
 2. Change and not progress necessarily.
 3. Adaptation (obedience) and not improvement (excellence) necessarily.
 4. Harmony (adaptation) (natural selection) must be secured at the cost of struggle.
 5. *Concession* **أَدَب** and *not revolt*.
- Concession to truth and not to men.

When a great truth is given to the world, its representative in making the world adapt herself to him has to give his life.

Adaptation (concession) does not mean altruism or individualism conformity.

He who is true to himself and gives out plainly the truth within him, although unconscious of the fact is better fitted to survive because other thousand around him must (by a natural law) have the same idea just ripening or struggling to formulate itself in them and his utterance of the truth must sooner or later be met by congenial environment. When one melon is ripening in a field, others must also be.

General individualism and pure altruism are one.

In animal kingdom (there is) Struggle.

1. With *environments*; but
2. In general when the environment is most favourable, the competition of *individual with individual* will be most severe, like with like.
3. Where this environment is alike favourable, the struggle between species and species becomes intensified.
Cf. (Foreign policy).

The word struggle is misleading in social evolution. It should be replaced by *labour* of competition.

In our discussion of social Evolution we must sometimes remember that the very perfection of society must always appear as imperfection; *for a highly developed society is dynamic.*

A static society is a condition of arrested development.

The most highly developed organism shows the greatest imperfections. The most perfect adaptation to conditions needs re-adaptation as conditions themselves speedily change.

The dreams of a static millennium when struggles and change shall be over, when all shall be secure and happy finds no warrant in our knowledge of man and the world.

Self-realization in life is possible when self-perdition is also possible.

Struggle does not mean with teeth, claws, fists, brute strength, trickery or war. Through all the ages love has been stronger than force and those creatures who could help each other have been stronger than those who could only fight.

That is good which makes me strong and gives strength to my neighbours.

"Might does not make right, but that which is right will justify itself in persistence, and persistence is strength or might = That which is weak dies. We only know God's purpose by what He permits. That which persists and grows must be in line with such purpose. A law is only an observed generalization of what is."

Whatever he has done in the past furnishes the law of his future. Whatever he is he must make of himself. *Heredity only furnishes the tools, and the environment is the beverage.* The branch which does not carry sap withers and dies.

Among the higher animals functional activity is the basis of individual happiness. There is no permanent feeling of joy except through functional activity.

Dissipation, stimulation tricks on the nervous system of any sort whatever gives only a counterfeit happiness.

Subjective joys are followed by subjective misery. There is no pleasure in them.

To enjoy life man or animal must be doing, working, thinking, fighting, loving, helping—something positive. And no thought or feeling is complete till it has somehow wrought itself into action.

Whatever is right will justify itself sooner or later by becoming might.

The race is not "to the swift," nor "the battle to the strong," but "to them who can keep together."

More ancient than competition is *Combination*.

The conjugation of Infusoria.

In the conjugation of cells among protozoa appear the beginnings of the gigantic fact of sex.

By this process two minute one-celled creatures come together and *part of hereditary substance of the one is exchanged for that of the other*. After this exchange neither the one nor the other is exactly what it was before. The results of this change are propagated in the descendants of each.

All Science is the outcome of *mutual help, co-operation*, unity and common work.

But no two scientists need *live* together.

See where the harmony or Unity lies.

SOCIALISM.

The *division of Wealth is artificial*, not organic, not natural or inherent in the system of man.

This factor terribly checks the struggling would be differentiation of individuality and also the integration of the like to like, therefore, this unnatural element must drop

off, just as despotism dropped off to make room for limited monarchy and the latter for republicanism etc. Nor that Socialism will put an end to struggle; struggle in every direction will become more keen; but socialism will make the struggle more distinct and natural.

As to India it is through Organisation and co-operation that the way is to be paved for Socialism.

Work and Longevity.

Neither mental nor manual labour is incompatible with longevity, except the one is maintained at the *expense* of the other.

Sophocles, the greatest tragic poet of Greece, wrote dramas for 60 years and is said to have recited his own poems in public at 88 years of age.

Plato ceased his labour at 80.

Socrates in the fullness of his strength drank the cruel hemlock at 70.

Sir Isaac Newton worked on with unabated zeal to the last, 85.

Goethe lived 83 vigorous to life's close.

Alexander Von Humboldt, the colossal figure of Germany in the first half of the past century, paused not in a gigantic toil till the cycle of 90 years was complete.

Washington Irving—77.

Henceforth the least thing shall speak to you words of deliverance, the commonest shall please you best.

Would you to whom in the early morning I come kissing on the lips to leave Happiness for your waking, would you at last look me in the face?

Have you doubted?—It is well. But now you shall forget your doubts.

Have you suffered?—It is good to suffer; but soon you shall suffer no longer.

Have you looked at the sky and the earth and the long busy streets and thought them dead to all poetry and beauty?—It is you have been ill, nigh to death, but be at peace : life must surely return to you.

O Scientist, what is the use of making a list of things in the house and *skipping the house that supports them*.

I moisten the roots of all that has grown.

I step up to say that what we do is right and what we affirm is right—and some is only the *ore* of right.

I am *superior* to none and *inferior* to none.

Feeling yourself to be *one with Nature* and identical with the All, jump right in the midst of the struggle.

Individual success or failure will (or should) concern only the bystanders, you will work as nature works impersonally (and that is life).

If your struggle do not bring about your individual progress, it *will* surely advance those who have entered the arena with you as competitors and *their Evolution is your Evolution*.

No joy over victory, no grief over defeat.

Evolution is an integration of matter and concomitant dissipation of motion during which the matter passes from a relatively indefinite, incoherent homogeneity to a relatively, definite coherent heterogeneity.

NOTE BOOK NO. VII.

FAME NO GREATNESS.

Fame is a jutting crag which may project from a very low mountain. Far higher elevations may not catch the eye if their outline is not unusual.

If conjugation be prevented in protozoa, the animal soon shows increasing signs of degeneration which result in death.

The formula of life or inherited character is

$$\begin{aligned} & \frac{1}{\text{Transmission}} \left(A + \frac{B}{4 \pm n} + \frac{B'}{4 \pm n} + \frac{C}{16 \pm n^2} + \frac{C'}{16 \pm n^2} \right. \\ & + \frac{C''}{16 \pm n^2} + \frac{C'''}{16 \pm n^2} + \frac{D}{64 \pm n^3} + \frac{D'}{64 \pm n^3} \text{ etc. 8 terms.} \\ & \quad + \frac{E}{256 \pm n^4} \text{ etc.} + \frac{F}{1024 \pm n^5} \text{ etc.} \\ & \quad + \frac{Y}{Q} + \frac{X'}{Q} - \frac{Y}{*Q} - \frac{Y'}{Q} + Z \dagger \times \frac{M}{\text{(Male)}} \\ & *(\text{Parents' acquired qualities}) \quad \dagger(\text{Parental influences}) \end{aligned}$$

STRUGGLE OR LOVE.

Where instead of wasting energy on struggle with the (1) like, alliance with the like is secured, Sure victory is gained in the (2) Struggle with the Unlike. And where love even for the unlike is entertained, Victory and success is our (3) struggle with Nature is guaranteed. Real struggle is with the elements (flesh) and not with our fellows. Glory in real struggle becomes more certain when the unnecessary wear and tear is spared, and all struggle with Nature is tantamount to realizing.
(مبین سب کو خاوند)

That which constitutes an impassable barrier to some groups is a high road to others. The river which opposes the passage of the monkey or the cat would be the king's highway to the frog or the turtle. The waterfall which checks the ascent of the fish is the chosen home of the ouzel.

"CHANGE OR PERISH."

Is the grim watchword of Nature. Millions are dying for sheer lack of plasticity to modify themselves with change of conditions. (Especially in India—Ed.)

Irritability or the response to external stimulus is an attribute of all living animals, and as "function always precedes structure," irritability is the basis of mind.

The intellect of man cannot be regarded as the crowning marvel of the great "riddles of life." A marvel is no greater for its bigness. Life is one continuous marvel, without break or end. Cf. egg-cell or germ-cell. The recognition of self and non-self which in one form or another is the attribute of all life, is not wanting among the *protozoa*.

The *sensorium* or brain has no teacher (informer) save the ingoing or *sensory nerves* or senses, (گیان اندریه) ; it has no servants save the outgoing or *motor nerves* (or muscles کرم اندریه) .

By the repetition of conscious actions the character is formed. That which we do to-day voluntarily and even laboriously, the force of habit will cause us to repeat to-morrow easily, involuntarily and whether we will or not. This formation of character by action is the "*higher heredity*." By means of habits each creature builds up in some fashion its own life. In such way each is the "architect of his own fortunes." In such manner "the vanished yesterdays" are the tyrants of to-morrow.

Just as in successive development there comes a stage (*sensorium*) when the whole past is reflected in man's intellectual knowledge, so higher still comes a stage in Evolution when the whole universe is embraced in man's *Unity—feeling, love* सवाहं

The mind must neglect or suppress sensations which it cannot weave into action. The dog sees nothing that does not belong to its little world. *The man in search of mushrooms "tramples down oak trees in his walks."*

The *experience* of others must be expressed in terms of your own before it becomes *wisdom*.

Wisdom is knowing what one ought to do next.

Virtue is doing it.

Character-building is equal to the formation of a higher (= second nature, habit) heredity of wisdom and virtue.

As volition passes over into action, so does science into art, knowledge into power, wisdom into virtue.

The homing instinct of the *fur-seal* concluding its long swim of three thousand miles by a return on a little island hidden in the Arctic fogs, to the very spot from which it was driven by the ice six months before, excites our astonishment and it is never too late or too early in its arrival.

The intellect = the choice among responses to external conditions. Complex conditions permit a variety of responses. Varying conditions demand a change of response. This demand is met by the intellect. The intellect rises with a complex or changing environment.

"The goodness and the severity of God" are in Science one and the same thing.

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adopt action to need is a character of insanity. Insanity, except as protected by human altruism means death.

The learning which ends in self and does not spend itself on action, makes us neither virtuous nor happy. *Such learning* is a weariness of the flesh. "Thought without action" ends in intense fatigue of the soul, *pessimism*.

Genuine love works itself out in self-spending, in doing something for the help or pleasure of those beloved.

Religious sentimentalism, whatever the form it may take, if dissociated from *action*, has only evil effects. Appeal to the emotions for emotion's sake has been a great factor in human deterioration. Much that has been called "degeneration" in modern social life is due to the prominence of *sensory impressions* over *motor movement*.

A round of sensations, emotions called up by literature, music, art, religion, which may not have any direct bearing on human conduct, leave an aggregate influence on the idle brain which is always evil.

The remedy for the evils of *ennui*, reverie, narcotism and evil thought, is to be found in *action*. Better beat a big drum and make night hideous with unmusical song than settle down to the dry rot of reverie or the wet rot of emotional regret. Something to do and the will to act furnish the remedy for all forms of social or personal discontent.

There are no "Occult" or "latent powers" of the mind except those which have become useless in changed conditions or which belong to the process of disintegration.

One does not increase the strength of a rope by intertwist its *strands*.

Some of the most remarkable exhibitions of "mind-reading" may be paralleled by *retriever dogs*, whose reason for existence is found in the *hyperæsthesia* of the sense of smell. Hyperæsthesia of more than one of the senses would be to most animals a source of confusion and danger rather than safety, therefore, such animals have not survived.

VAIRAG (वैराग) BEFORE CONVERSION.

The child has about as many *nerve-cells* as the adult. They differ from those of the adult in form. Those of the child are mostly round, whereas those of the adult have very many branches with which they connect with the other cells. Nervous growth seems to consist largely in the formation of new nervous connections. The rapid growth of puberty means that at the time there is a great increase in nervous branching. The rapid formation of new nerve connections in early adolescence may be the cause of the physiological unrest and mental distress (वैराग) that

intensifies into the sense of incompleteness before conversion. The mind becomes a ferment of half-formed ideas as the brain is a mesh of poorly organized parts. This creates uncertainty, unhappiness, dejection and the like because there is not the power of free mental activity. The person is restless to be born into a larger world that is dimly felt.

(*Cf.* The case of Chaitanya before every change in his life.) Finally through wholesome suggestions or normal development order comes and then new world dawns.

Often some emotional stress or shock strike harmony into the struggling inspection and truth comes like a flash, (Jabal and Up Kosal).

LAW OF COMPENSATION.

All advance in one structure implies degradation of some other. The specialization of the human hand has been at the cost of the human foot.

The power to live by his wits has taken from man something of the strength and spryness of his ape-like ancestors. To have one's food cooked means the reduction of the lower jaw and its muscles. For bird to trust to its wings means the decline of the strength of its feet.

Reduction of unused parts (atrophy) is a universal rule in organic development.

But "decline in all parts" is the essential meaning of "*degeneration*,"

Degeneration in Man is the "morbid deviation from the moral type". So far as nerve functions are concerned it is decline in "the accuracy of thought and the veracity of actions."

"*Senility*" is second childhood owing to old age. Senility may come prematurely as a result of influences adverse to mental and physical activity.

Race—degeneration:—As the *destruction* of the *unadapted* is the chief element of race-progress, so is their survival the chief element in race-decay. Degeneration occurs when weakness mates with weakness; when incentives

to individual action are taken away, without reduction in security of life, and when the unfit are sheltered from the consequences of their folly, weakness or perversity.

Such degeneration is encouraged by capitalism.

"Survival of the fit" and "Revival of the Unfit."

Out of the students some pass this year, the rest will pass next year. They will be fit to-morrow.

"Charity," says a French writer, "causes half the suffering she relieves; but she cannot relieve half the suffering she has caused."

In luxury are found conditions of degeneration. When one has all he wants, there is little incentive to strive for anything more. The sheltered life does not favour progress.

Mental Dyspepsia or mental constipation. Where thought does not go over into action, a sort of mental dyspepsia is produced under the abnormal condition.

"The sane man is like a well-made watch—trained to keep correct time under all conditions of temptation, (temperature) pressure, or environment."

The "mattoid" is full of "vibrancy"; he is affected by all sorts of conditions, external and internal. He is like the watch that will run off the whole twenty-four hours in a minute and not move at all for a day to come.

Ego-mania increases with self-admiration just as drunkenness is the cause of more drunkenness.

Much of the "decadent literature" of the day is the work of men of mediocre abilities who throw themselves into gorgesque postures in the hope that they may thereby arrest the fickle attention of the public. It is the effort of mountebanks to catch the people's eyes.

Strength begets strength and wisdom leads to wisdom. "There is always room for the man of force and he makes room for many."

LULL IN THE TRUTH.

"As a snow bank grows where there is a lull in the wind, so *where there is a lull in the truth*, institutions spring up ; by and by the truth blows over them and takes them away ."

(Thoreau)

All forms of tyranny have their beginning in *kindness* .

There are schools which tend to make "*Intellectual Paupers*" instead of training men to think for themselves.

"Moral Pauperism" is produced by the giving of precepts.

"*Spiritual Pauperism*" is produced by religious instructions.

"Each man must make his own religion. He must form his own ideals."

In the degree that he is religious he must in time become his own high priest, as in the degree that he is effective he must be his own king.

Pauperism and "habitual criminality" are respectively passive and active states of the same disease.

DIFFERENCE BETWEEN PAUPERISM AND POVERTY.

Poverty = absence of stored up economic force. It may arise from sickness, accident, or from various temporary conditions. The person now subject to poverty may have within himself the cure for it. The *pauper* cannot cure himself, and all help given him but intensifies his pauperism.

Why all this misery in this world ? Through Indiscriminate charity. Charity is to be judged not by its motives but by its results.

To know the evil is to go half way toward its cure. Let us see our enemy face to face and we can strike him.

Take away the *freedom which is thralldom to sin*.

The primary function of sex is the production of variation.

Woman is not undeveloped man but diverse, differentiated.

There more noble and perfect an animal, the later is his maturity. The development of woman's reason ceases at 18, while that of man is imperfect before the age of 28.

Women are kind to unfortunate because they have no sense of justice.

Most misfortune is criminal negligence. Schopenhaur argues and excludes *pity*, which *would be treachery to justice*.

Dr. Amos G. Warner has well said that the "true function of *charity* is (*i*) to restore to usefulness those who are temporarily unfit, and (*ii*) to allow those unfit from heredity to become extinct with as little pain as possible."

Women exist in the main solely for the propagation of the species and in their heart take the affairs of the species more seriously than those of the individual because the general bent of their character is in a direction fundamentally different from that of the man and it is this which produces that discord in married life which is so frequent and almost the normal state.

The natural feeling between men is mere indifference, but between women it is actual enmity. The reason for this is *trade-jealousy*, which in the case of men does not go beyond the confines of their own particular pursuits, but with women embraces the whole sex, since they have only one kind of business.

While a hundred considerations carry weight in the case of men, in the case of women there is only one—namely, with which man may have found favour.

"I have seen," says Dr. Starr Jordon in his foot notes to *Evolution*, "I have seen women harnessed with dogs in Holland, drawing through the canals a vessel on which a

man sits to steer." It is said in Italy that "women are better than dogs for carrying burdens but not so good as mules."

India is not so bad as that.

THE CHILD OF ALTRUISM ALONE SURVIVES.

When the drone-bee—the male—has accomplished his purpose, he is ruthlessly stung to death by the workers. He is no longer needed in the community. That he would live for life's sake, that he would buzz for buzz's sake, does not concern the workers. He is no use to the future—therefore away with him?

Fads in Society both encumber and disguise real progress.

NO WASTE OF FEELING.

It is a sin (and the mother of all sins) to expend the force of feeling, imagination and thought (revery) on a subject which you are not to put into practice. This enervates the motor muscles and causes mental dyspepsia.

ART OF LIVING.

Exercise your imagination when you want rest on your Godhead and universal selfhood and on nowhere else.

As your ambition is to be always working, you require no other selfish incentive to action.

Adjust your working energy to the demands of environments, undertaking nothing from any selfish motive.

This adaptive altruism is the salvation of each and all.

BEFORE COMPETITION IS COMBINATION.

The world is not, on the whole, a hard world to live in if one have the knack of making the proper concessions. Hosts of animals, plants and men have acquired this knack, and they and their descendants are able to hold their own in the pressure of what is called the Struggle for Existence. One who possesses this *Art of Living* is a

Rishi, all the world harmonizes with him, he meets with no obstacles, because he keeps himself in accord with the All.

This is the significance of giving up desires in Vedānta.

As food must be formed into tissues, so must (sensory) perception (knowledge) pass over into motor action.

Co-ordination of function is the higher unity aimed at by Nature and not Uniformity.

ADVOCATE OF MONISM.

Now, Is "to believe" more than "to know"? Shall a sane man extend belief in directions where he has no knowledge and in lines outside the bounds of his power to act?

Is Science useful only where belief is indifferent to the subject-matter? Belief=Pretence of knowledge as compared with knowledge itself.

(Science="Organized commonsense,"—Ed.)

Science is no longer individual. It is the gathered wisdom of the race. Science is the flower of the altruism of the ages, by which nothing that liveth, lives for itself alone.

The Theologians of the Christian world look upon the Divine Being as personal and practically as a *Gaseous Vetebrate*.

To look at the universe in some degree through the eyes of God is the aim of Philosophy.

The final test of truth is this: Can we make it work; Can we trust our lives to it?

PROTYLE.

Is the name given to the hypothetical basis of all ponderable matter that is supposed to be the primitive stuff from which all the chemical elements etc. are derived: (which are taken to be one in essence).

Avoid all discussions "foreign to your purpose."

The essence of "belief" or "Creed" is the categorical (dogmatic) statement of propositions.

"Religion" implies rather a condition of the mind and heart, an attitude, not a formula.

"Pure religion and undefiled" has never formulated a creed, has never claimed for itself orthodoxy.

Much that passes conventionally as religious belief among men is simply the *debris* of our *grandfather's Science*.

Much that passes conventionally as religious belief among men has no such quality or value.

Most that is vital in religious belief does not involve objective propositions.

A "Logical Necessity" exists in our minds, not in Nature.

Science knows no "logical necessity," for the simple reason that we are never able to compass all the possibilities in any given case.

Most of the doctrines preached by the hysteric preachers of to-day can be proved to be (1) plausible, (2) to have logical continuity (3) satisfying to the human heart; the gap being filled up by (4) the vehement suggestions of the hypnotic teachers.

But if plausibility and acceptability serve as sufficient foundations for belief, then belief itself is a frail and transient thing no more worthy of respect than prejudice, from which, indeed, it cannot be distinguished.

"There can be no alleviation of the sufferings of mankind except in the absolute veracity of thought and action and a resolute facing of the world as it is." Huxley.

Be an architect of your own religion and I'll help you in that.

WHAT IS THE TEST OF TRUTH?

We can trust our life to it; belief in it adds to the safety of life.

Action based on illusions leads to death (mirage).

Truth makes you free and gives you life.

What we know as pain is the necessary danger signal. Organic beings need such stimulus to veracity.

A man in a light skiff in a tortuous channel beset with rocks borne by a falling current to an unknown sea, is kept alert by the *dangers of his situation*. As his boat bumps against the rocks he must bestir himself. If this contact were not painful, he would not heed it.

An *ideal* is not a dream. A dream is fleeting. An ideal has the Will behind it. The persistence of a lofty ideal is the central axis of the life worth living.

If the strong man is to cast off conventionality and suggestion and authority as guides to conduct, *so must he guard himself against hereditary impulses*. To escape from human control only to be ruled by the animal passions is not liberty. That freedom which is thralldom to sin brings destruction.

To be free from the control of others one should be wise enough to control himself.

THE FAMOUS WORDS OF LESSING :

It is not the truth in man's possession that makes the worth of man. Possession makes him selfish, lazy, proud. Not through possession, but through long striving comes the ever-growing strength. If God should hold in His right hand all truth, and in His left hand only the ceaseless struggle to reach after truth, and He should say to me, choose, I would fall in humbleness before His left hand and say— " Father, give ; the perfect truth is but for Thee alone. "

They say, "Every tie in the Panama Railway cost a man his life." Whether this be true or not, it may serve as an illustration of the progress of human knowledge. Every step in the advance of Science has cost the life of a man.

THE SECRET OF FLATTERY'S SUCCESS.

(خوشامد هر کرا گشتی خوش آمد—ED.)

Each individual in his own secret heart believes himself in some degree the subject of the favour of the mysterious unseen powers.

"Extinguished theologians," says Huxley, "lie about the cradle of every science, as the strangled snakes beside that of the infant hercules."

No only theologians but all learned men.

Learning and *wisdom* are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

PRAYERS FOR WEATHER ETC.

As the human Will seems capricious because the springs of volition are hidden from our observation, so to the unknown will that limits our own has been practically ascribed an infinite caprice.

Anthropomorphism has been to some degree universal because each man must think in terms of his own experience. Into his own universe all that he knows must come.

Eliminate the "*human equation*" in every statement you hear, (Correction for the barometer.)

The ultimate end of Science or true Religion is "*The Regulation of human Conduct.*"

The so-called conflict between Religion and Science was in reality a conflict between organized Religious Institution and Inorganized Scientific Truth; but the real essence of

of stubborn Conservatism lies not in Religious Institutes or Theologies. The whole conflict is a struggle in the mind of man. It exists in human psychology before it is wrought out in human history. It is the struggle of realities against tradition and suggestion (hypnotism). The progress of realization would still have been just such a struggle had religious theology or Churches or worship never existed. But the need for all these is part of the actual development of man.

Intolerance and prejudice are not confined to religious organizations. The same spirit that burned Michael Survitius and Giardano Bouno in the name of religion for the heresies of Science, led the atheist liberal mob of Paris to send to the scaffold the great chemist Lavoisier with the sneer that the republic has no need of savants."

There is no better antidote to bigotry than the study of the growth of knowledge. (*History of Inductive Science.*)

The control of action by an Institution is irksome to the man who thinks for himself, whoever thinks for himself must act for himself.

Most misery is caused by not being *exact* in your talk, food, or conduct. A mathematician should be exact. Science demands exactness. H_2O exact ratio.

DYNAMICS OF MIND.

What is worry ?

It is the *wear and tear* of the machine, energy *dissipated* or lost uselessly before actual motion takes place. In the case of highly advanced organisms, the parts are as it were well lubricated and no blue mould causing unnecessary friction interferes between the stimulus and the consequent motion.

The advice of Krishna to Arjuna and Manu's order to all Kshatriyas "Be in the struggle, be in the struggle. That is your duty. In case of defeat you bring honour to

the gods (advance the cause of Truth), and in case of victory also bring glory to Righteousness." What a "fool—killing" principle?

This advice is the very essence of Evolution and Vedanta.

Don't you soar so high, stoop down and see what is before you.

Big talk, plausible and attractive advice but disintegrating into absurd nonsense when put into the crucible of experience.

The causes of jealousy, hatred, heartaches can all be summed up in the single word "Gossip."

Thou shalt live by the sweat of thy brow.

Who is with you (companion in conduct)?

The whole world that survives.

It is the broken *idlers* and drones that require constant exhortations; the real whole workers are above temptations; they need no antidote against jealousy etc.

A powerful oration—one where all the arguments and illustration point directly to the one aim. A whole army of suggestions bearing one way. No parenthesis, no indirect roundabout or even long dissertations to counteract the general effect.

A man may look at the objects in the streets through the high back windows of his house; but he should approach them only by the big door on the first floor; else, in trying to catch the street-objects by jumping down his windows he will break his neck. Just so, you may observe the things of the earth through the senses, but to enjoy them you must pass through the gate of Heaven (Self Supreme).

CROWDS.

The *objective* mind lulled down to sink into the *subjective* and hence the suggestibility of multitudes and mobs.

Nowhere else, except perhaps in solitary confinement are the voluntary movements of man so limited as they are in the crowd; and the larger the crowd, the greater the limitation, the lower sinks the individual self.

Intensity of personality is in inverse proportion to the number of aggregated men.

Be trying to do "*your best*," what is that to you if it does not prove to be other people's "*best*."

"Spilling of blood" when prohibited does not mean only the spilling of red blood, it means the spilling of the "*white blood*" (semen), when it is not shed as a sacrifice to glorify the supreme spirit.

Raphael answers the Pope:—

"Your Holiness, I love *all* women too well to prefer one to another and marry."

Universe = Unity + Variety.

Our lives should not be governed by the opinions of others.

The only matter of importance is that we should deserve and *think* well of ourselves.

Experience deals us just the blows we need to teach us.

The force we waste upon our fears is all that would be necessary for the achievement of our purpose.

Let us brew a wine to drown both death and life in it, so that the *so-called miseries of life may faint dance before you like heavenly nymphs intoxicated with happiness.*

Your senses work by fits and starts, therefore you see diversity.

Poverty is blessed. It constructs *the ladder of terraces to the throne of God*. Blessed are the poor in spirit, for theirs is *the Kingdom of Heaven*.

Our most precious opportunities are often those disguised in tatters. They pass us by unrecognized, because we judge life by appearances instead of principles.

A gentleman admiring the light in his room wanted to monopolize and copyright it. So in order to enjoy it all by himself (and cut it off from others) he pulled down the curtains and shut the doors, and lo! the very effort to possess it turned the light into darkness.

When the ambassador from the French Court presented to the Buddhist King of Siam the request of Louis XV., that he would embrace Christianity, he replied: "It is strange that the King of France should interest himself so much in a matter which concerns only God, whilst He Whom it does concern seems to have left it wholly to our discretion."

Suleman Khan, one of the Babi martyrs of 1852, pierced with deep wounds, in each of which burned a lighted wick, he hastened, as a bridegroom to his bride, to the place of execution, singing with exultation,

یک دست جام باده و یکدست زلف یار رقص چنین میان
میدانم آرزو است

The Australian blacks believe that they themselves can produce rain with the help of wizards . . .

To produce rain they call *Milka*.

"When on our expedition we were overtaken by violent tropical storms, my blacks always became enraged at the *strangers* (other blacks) who had caused the rain."

And always of that nature is our fretting and worrying in every case.

Bachelor men of genius:—Kant, Newton, Galileo, Locke, Spinoza, Leibnitz, Gray, Dalton, Hume, Gibbon, Pitt, Fox, Beethoven, Des Cartes, Macaulay, Lamb, Copernicus, Schopenhauer, H. Spencer, Voltaire, Johnson, Swift, Cowper etc.

“These men have neither ancestors nor descendants; they themselves form their posterity.”

Huxley:

“I have never gone out of my way to attack the Bible or anything else—but whatever road I took to explore a certain province of natural knowledge, I found before me the thorny barrier (formidable fence) its comminatory notice——“No Thoroughfare.

By Order. Moses.”

I had no other alternative but to break the fence down and go through it.

To take away God from history is to take away the Sun from Heaven.

People, who, like Goethe, *never rest and never haste*, complete their work and escape the friction of it.

At the bottom of all ‘fear’ lies selfishness.

To fill the Now and leave no crevice, for approval and repentance—this is Happiness.

Truth needs no defence or defenders.

روشنی را قایدے درکار نیست

Whenever Shams was worn out by divine manifestations and ecstasies, he used to break away, hide himself and work as a day labourer at the water-wheels of the Damascus gardens. Shams remarked about a passer-by executioner——“There goes a saint of God.”

“Because he put to death a man of God whose soul being released from the bondage of body as a recompense the saint bequeathed his own saintship to him.

The executioner became Shams's disciple the next day.

Jalal's friend seeing Shams shouted in the streets

لا الاله شمس الدين رسول الله

The people arrested, Shams says,

"My name is Mohammad,

Th rabble will not take gold

That is not coined."

The *Rod of Moses* swallows up the rods and other engines of Pharaoh's magicians (70 camel loads) and yet became no thicker or longer. Lighted taper devours darkness without suffering any addition or loss in it. Men read into Nature what they find in themselves.

Love may be found in the heart of an anchorite, never in the heart of a libertine.

The parrot released on the condition of giving three pieces of wise advice;

1. On the hand: "Believe not unreasonable."
 2. On the roof: "Repent not the past, I contained 8 lbs. diamond stone."
 3. On the wings: "You don't deserve the third advice."
-

"Unless you feel all, you know not all."

Certain it is that the natural and primitive relationship of soul to soul is a relationship of beauty. Beauty is the only language of our soul. Beauty is the only food of our soul. In nothing else can it take interest.

The Bible and other religions are worn merely like *amulets about the necks*; (full of virtue and efficacy of all kinds) entering in no way into the practical life. Let not America and India attribute their rise and fall to the amulets they wear but to the life they live,

A man sent a broken dish to a Chinaman as a sample, ordering a new one to be made. The Chinaman makes a new dish and then breaks it just to the same extent as the sample dish was broken.

The restless *hands* of a clock no longer rule me with an iron hand!

The hands moving *within so small a circle* do no longer drag me into their little circle; it no longer divides eternity into fragments.

“Do I contradict myself?

Very well, then, I contradict myself.” W. Whitman.

Better than any theology is man.

Better than any metaphysical idea of God is woman.

“Our hymn books resound with a *melodious cursing* of God and enduring him for ever.” Thoreau.

Every moment should be *the end* and the *beginning* of all your undertakings and life.

Let coherence and consistency take care of itself.

Of course arguments convince. They usually are excuses the soul furnishes to the mechanical side of itself for entertaining certain convictions.

Who that has been with his fellowmen in their sorest need has not found that all one man can do for another is *to be himself strong, convinced, patient*, and to press the sick or dying doubter's hand tenderly?

“Have you rid yourself of idols made with hands”? Well, so far, so good.

Have you rid yourself of idols made by the imaginations? If not, then you are worshipping disembodied idols, *ghosts of idols*.

Obedience to the Ahankar is being yourself. To be real is the best homage to Reality.

"If I worship one thing more than another, it shall be the spread of my own body."

"I dote on myself, there is that lot of me and all so luscious.

Each moment and whatever happens thrills me with joy."

Why! "Is there no greater body than your body? Why not prefer to worship an Apollo Belvedere? Surely there are more adequate symbols—better idols!"

Answer. The seed perfection nestles safely enclosed in every being and after all size is only development. Anything is but a part. Only the whole is really divine, therefore each thing in its place is equally fit as symbol of that perfect Idea.

I do not call the tortoise unworthy because she is not something else.

Do you suppose there can be but a single Supreme? There can be any number of Supremes—one does not countervail another any more than one eyesight countervails another, or one life countervails another.

All history tastes good, and becomes mine.

Do not all lines converge to my eyes?

I deal in no cast-iron theories of creation.

The soul has that measureless pride which revolts from every lesson but its own. ابليس fell from Heaven by not recognizing God in man.

You can rise to Heaven only by seeing the Son as Father.

Adam and Ahmad or Isah stand for yourself, O man.

Also, seeing God in place of man means ignoring "personalities" altogether.

Be true to yourself and the world is true to you.

Defeat is as glorious as Victory.

The true *gauge of Success* is Soul-growth.

Is there any such evil as *sloth* (idleness) ?

No. *Rest* is ever welcome.

But the real evil is "the frittering away of energy on trifles (*i. e.* on vanities, on personalities and other offshoots of dualism)." For want of proper observation and lack of accurate naming it is called "sloth."

Out of true Rest is born successful activity, just as from a spring bubbles forth water.

SPIRITUAL EVOLUTION.

Not by the elimination of the spiritually weak (as unfit to survive), but rather by the *elimination* of the *spiritually* strong (*as needing no longer to survive*) is virtue in this world increased.

Q. Do you try patent medicines ?

Ans. Yes, I try them first on my wife.

And if they *suit her*, I know they will suit me.
 " Experience to the barber, and the cut to the merchant. "

Warm your body by healthful exercise, not by covering over a stove.

Warm your spirit by performing independently noble deeds, not by ignobly seeking the sympathy of fellows who are no better than yourself.

You must daily bathe in truth cold as spring water, not warmed by the sympathy of friends.

Shall we work only for the *bribe of Success* ?

Whatever is and is not ashamed to be is good.

Blessed are they who never read a newspaper, for they shall see Nature, and through her, God.

In your mind must be a liquor which will dissolve the world whenever it is dropped in it.

There is no universal solvent but this, and all things together cannot saturate it.

It will hold the universe in solution and yet be as translucent as ever.

It requires more effort to fall than to rise.

Let thy hair grow and talk Punjabi,

That is all that makes a Sikh.

Those acts only which are not done with a sense of duty (or under compulsion) bring me joy.

If's, But's, and And's are always links in our thought fetters.

Concentration (سمادھی) is poise of mind rather than forced action.

Repose of spirit is absolutely essential to the highest expression of power.

We should neither dream through the day, nor wake through the night. In both these ways we scatter force. I cannot *think* it, I shall *sink* in it.

Christ is the realization of our Self as the Self of all (ईश्वर).

It is after passing through that that we merge into निर्गुण ब्रह्म.

What is "life"? A series of interruptions.

What is gained in dollars is lost in time, rich in money and poor in life.

And this our life, exempt from public haunt

Finds tongues in trees, books in the running brooks,

Sermons in stones, and good in every thing.

If Truth were dependent upon mortal demonstration for its credit, it would long since have suffered bankruptcy.

Eagerness and indolence are both obstructive and result in suffering.

Nothing can come to us except we draw it.

Nothing can stay when we let go.

Nothing can go till it has fulfilled its purpose.

All the doors of life are inscribed "*Pull.*" They open inward toward the individual himself; and yet we often read amiss and begin to "*Push.*"

The beautiful Joseph says to his apologising brothers ,
" You did not throw me into the well.

The merciful God in order to exalt me in Egypt made instruments of my brothers."

As to homeless, heartless R (Rama), I remember he had a heart once and a good one too, but dear me ! lo ! it is lost. Just dropped it.

Baron Rothschild in Paris, criticised by a friend about his dress being not nice :

No body knows me here, what does it matter ?

Being criticised in London again :

What matters it : Everybody knows me here.

A poor girl complimented an awfully rich neighbour girl on her ornaments, dress, and rich dinners.

Rich girl : Take all these away.

Dressing and undressing, parties, dinner, companies.

Dances for my mamma, I for the nurses.

Oh ! I weep for the pleasure of being taken in mamma's lap like you and being kissed.

A man is rich in proportion to the things he can afford to let alone.

The hero is not fed on sweets,

Daily his own heart he eats

Emerson.

A rich man (like Mahmud of Ghazni) groans and cries at his deathbed : " Oh ! all my gold is left behind. "

A bystander answers : " Why bemoan the gold, even if you had taken it to the other world, it was simply to *melt* away in the *heat*. "

" Nerve us with incessant affirmatives,

Do not bark against the bad but chant the beauties of the good. "

Emerson.

Love might hope where reason would despair.

Jean Paul Richter :—

" I live my family more than myself, country more than family, and world more than country. "

A fair maid often forgets that beauty unadorned is adorned the most.

No one took matches from Europe who did not bring matches in his pocket.

I cannot excite your interest unless I voice what is already in you. No new ideas can be imparted.

A little dynamite from within destroys the whole superstructure which held it.

Growing old is a *bad habit*.

Do they criticise me ? No, only the things said or the clothes. Why should I identify myself more with the clothes than with the critics ?

Man is a moral being and cares what people think of him.

The desire to be well thought of by one's fellows ruins the *veracity* of character. This is the foundation of hypocritical society.

The additional pressure that is brought to bear upon him by his desiring to please others who may have abnormal or perverted desires leads him into many things he would otherwise desire not to do.

Drinking habits are always induced by misdirected *Sympathy*.

He who runs can read that (if not blind). Desire for anything is increased by prohibition or condemnation.

Evil to him who evil thinks.

Give as much freedom to every one and everything as you do to the air or sunshine.

FOR LECTURE ON SIN.

Truth for authority and no authority for Truth. Children will naturally behave if the inevitable results of their doing are clearly shown to them. But when we force them to do or not to do certain things *on our authority*, we insult the higher nature of the rational animals and thereby create in them the spirit of rebellion. Nobody touches fire when he comes *to know* that it burns. Need we issue any edicts to save them from fire?

Knowledge ! Knowledge ! Knowledge alone can save. " Knowledge is virtue," said Socrates. " Thou shalt bow before no other authority but Truth (living Knowledge)" is the first commandment of our inner God.

You cannot coerce them to morality.

1. An آزاد (free man) receives a fortune from a prince. " What shall I do with it ? " How to use it for the good of all ? Proposals about (گرجا-مندر-مسجد) etc.

" No, no," says the آزاد (free man) " it should be used in erecting the بیت الخلا (Privy).

Thus and thus alone can *all classes and creeds* profit from it.

2. At ^{کرتارا} Ludhina District, people fled from their village, scared by the ravages of Plague. The *Nadar* flies, in hot haste leaving his old aunt (نائی) behind.

Burglars, aware of the flight, break into the house at night.

نائی—بیٹا تم آگئے میں تو تمہاری راہ نکٹی نکٹی باؤلی
ہو گئی جاتی تھی۔

Senseless with fear down fall the robbers flat on the floor, taking the voice to be the voice of Plague.

Ali : No arguing with the fool.

Swimming impossible where there is no water.

“ *Not having anything to do, to be doing something* ”
is *Vedanta*.

In England a man may have a free opinion if he is rich enough to hold an opinion of his own.

Byron had nothing to say, but said it magnificently.

And when you look with the *eye of trust*, you will conquer even the dust.

This is that mysterious religion which though it has nothing in it but that same truth, and that same life which always was and always must be the religion of all God's holy angels and saints in heaven, is by the wisdom of this world accounted to be madness.

بگیر خنجر تیز و ببر گلوے حیا
اگر تو عاشق عشقی و عشق راجویاں

(If thou art Love's lover and seekest Love,
Take a keen poniard and cut the throat of bashfulness.)

WORLD'S SPIRITUAL DEBT TO INDIA.

In Greenacre.

M. Malloy, a great personal friend of Emerson, told Rama as to how Emerson had strongly recommended to him the study of Bhagvat Gita and lent him a copy for just three weeks, claiming that that was the first copy brought into America. It cost Emerson a full pound, \$ 5. It is translated by *Sir Charles Wilkins*, with an Introduction by Warren Hastings.

This copy is still in the Boston Public Library.

Special attention was drawn by Emerson to the translation of the verse मयि सर्वमिदं प्रोक्तं etc.

The man who can kill most is king by divine right.

The mighty hunter becomes chief or the great warrior is king.

Those who dispute the title are apt to die suddenly.

People always readily believe the thing that is profitable to believe.

A politician is a civilized savage. A few years ago he would have swooped down and seized the thing. Now the opposition of Forces forbids it and he has to do by legal means what the savage chief did by violence.

The civilized world is clutching for Respectability through strenuous—conspicuous waste of time and material. And that the European and Yankee world is succeeding in its complete devotion to futility, none can deny.

This soulless something we call Society dictates to the so-called leader what he shall do and what not!

Rama's address to a respectable audience begins—
Brave Soldiers,

not that ye kill men, but ye kill *Time*.

Respectability==*The desire not to be but to seem*; not to elevate our own self, but to make an impression on other

people. Vedanta=what others say of me matters little.
What I myself say and do matters much.

Co-operation is better than competition.

Gossip is vice enjoyed vicariously—the subtle satisfaction without the risk.

Bring me cheerful messages or none!

بلبلا مژده بهار بيار

The study of Grammar is as useless as the letter
“ q ” in the English Alphabet.

A man loves himself and marries his ideal, then blames
his wife because she does not live up to all the virtues he
can imagine.

SOCRATES

Was made to drink a *substitute for coffee* for preaching
“The Gods are on high Olympus.

Let them stay there ;
But you and I are here.”

Man is the noblest work of Art—but nobody ever said
so but man.

Troubles are not really troubles unless you quit work
and inculcate them—otherwise they are in incidental
diversions.

No man is to be pitied excepting the one whose Future
lies behind and whose Past is constantly in front of him.

Says Robert Louis Stevenson.

“A man who has not had the courage to make a fool
of himself has not lived.

The strong man is one who busies himself with the
useful tasks that others cannot or will not do, and allows
the people to do easy things who can do nothing else.

Q. Are you *Dr. Rama* ?

Ans. No, Sir. I do not require *Doctoring*.

I am alright, safe and sound.

Muscular Christianity is more needed by India than Spiritual Christianity.

We no longer require the luxury of *Intellectual dissipation* in Indian Universities.

Problems of life cannot remain unsolved because life is only the solution of problems.

امام غزالی (SELF-RESPECT).

When a student, after his usual excessively hard working late hours falls asleep ; in the vision خواجه خضر (or Neptune) appears to him and offers to convey all the knowledge of the Universe to him by تھوکنا مین مہنہ. امام غزالی refuses and asks the boon of being provided with oil for his midnight studies.

A young man (in Japan) refused enrolment in the army on the ground of his mother being dependent for her support on him. The mother stabs herself and hands him the blood-soaked sword to take with him to the general and to wash in the enemy's blood.

John Bull's policy :

Give me the Estate (this world).

I shall give you the Bible (next world).

Fair exchange and no robbery.

In the Jewish literature man was seeking God.

In the Greek, God was seeking man.

Education is imparted to children or grown people by the threefold process of (i) doing things, (ii) seeing things, (iii) hearing things. Kant, walking in the street, happens

to strike a passer-by with the stick that he was waving in his meditative carelessness.

The man : "Who are you ? "

Kant : " If I owned the whole world, I would give you one half if you could answer that question for me. "

History is a record of the decline of war. Emerson

The Ocean is no longer a barrier but a bridge.

There be some who while told " how bright the day is " never fail to say " It broods storm. "

Man at this day tends to fall into the stomach.

Man must be replaced into the heart ; man must be replaced in the brain.

" A person walking in the street sees a man on the opposite side of the way—This is Perception ; he recognizes him as a friend—Intellect ; he feels joy at the encounter—Emotion ; he determines to go across and speak to him—Will. "

NOTE BOOK NO. VIII.

THE SOURCE OF INSPIRATION.

Almost the whole of this Note Book is full of Sanscrit quotations, only so much portion is written in English.

1. *Health.*

"Allah does not count from life the days spent in chase." *Arabs.*

"Exercise would cure a guilty conscience." *Plato.*

You will never break down in a speech on the day you have walked twelve miles." *Sydney Smith.*

"When the belly is full, it says to the head, sing fellow !" *Arabian Proverb.*

2. The experience of writing letters is one of the keys to the modus of inspiration.

3. There is diurnal and secular rest. Rhythmic movement.

4. *Will.*

Seneca on a fatal illness :—

"The thought of my father who could not have sustained such a blow as my death restrained me ; I commanded myself to live."

Goethe to Eckermann :

"I work more easily when the barometer is high than when it is low. Since I know this, I endeavour, when the barometer is low, to counteract the injurious effect by great exertion, and my attempt is successful."

5. Time, Season, Morning.

6. Solitary converse with Nature.

7. Solitude of *habit*.

Translation. A ride near the sea, a sail near the shore, We not only want time but *warm* time.

8. *Conversation when it is best*, is a series of intoxications, is the right metaphysical Professor.

Homer said, "When two come together, one apprehends before the other," but it is because one thought well that

the other thinks better; and two men of good mind will excite each other's activity, each attempting still to cap the other's thought.

9. Men-making poetry. Only that is poetry which cleanses and mans me. "You shall not read newspapers, nor politics, nor novels, nor Montague, nor the newest French Book, you may read Plutarch, Plato, Plotinus, Hindu mythology, and ethics. You may read Chaucer, Shakespeare, Ben Jonson, Milton and Milton's prose as his verse; read Collins and Gray; read Hafiz and the Trouveurs.

10. Large estates, political relations, great hospitalities would have been impediments to them.

Itself is the dictator, the mind itself the awful oracle. All our power, all our happiness, consists in our reception of its hints, which ever become clearer and grander as they are obeyed.

PURITY.

1. In Western countries *Cupidity* is known under the name of *Love*.

2. In India Cupidity (موه) is always looked down upon and the word پیریتی or پریم is never misapplied. Love is always for God.

3. (i) Apagupta; (ii) the Swami who ran away from the princess, each is great in his own place; (iii) Bhishma; (iv) Arjuna; (v) the Kashi student and Rani.

4. Never mix with all sorts of people.

5. The bulwark or rampart with which America (پرتال دیش) is guarded is not the bulwark of cows as employed by محمد غوری

America is guarded by a bulwark of snakes ناگنی or serpents. He who wants to reach the hearts of the Americans must tread upon these venomous charming snakes.

5½. The watch magnetized can work no longer.

6. Snakes come quietly at night and suck the milk of the cows, and retire into the corner to digest it. In day time the cowman finds a quartz milk is gone.

Just so women in America try to act as snakes. Beware !

7. There was a child that was charmed by a snake. The child used to share its milk with the snake, and they played together. One day the father discovered it, the father killed the snake. The child could not bear separation. The child pined away.

Just so ; if once you allow such serpents to charm you, work without them will become impossible.

8. Remember the story of the ~~old~~ and the snake in butter milk.

How could Jesus pray for his persecutors when he was in agony on the Cross ?

When the shell of an ordinary cocoanut is pierced through, the nail enters the kernel of the nut too. But in the case of the dry nut the kernel becomes separate from the shell, and so, when the shell is pierced, the kernel is not touched.

The new tune to which you have to set the old song of living.

Mother ! Far away, one whom I love is very sad to-day. His heart calls to mine for help, but though I tell him how I love him I leave him still uncheered. How is it ? I know he thinks towards me, I know I talk with him. Yet I long to see him, and hear him, and comfort him face to face !

Cease, my child, from inordinate affection. Give me your heart, and let me govern it alone. Be the witness of earth's joys and sorrows, sharing them not. Thus only can you keep yourself from entanglement, and attain to peace.

But peace for myself, dear Mother, why should I seek ? How can I turn a deaf ear to his voice that calls me, adding another pang to the heartache of a life, and go away myself and be at peace ? Give *him* that inner

peace ! Let me win it for him, if thou wilt be kind ! But I cannot will to fail him in his need and loneliness, even to gain thy blessing !

Ah ! foolish one ! Every thought of love that you send out to answer his, becomes a fetter of iron to hold him in life's anguish. Hide you yourself in my heart, my child, and he too will come home to *Me*. For your love's sake let your voice cease to be one with the voices of the world. Let it be one with transcendent love with Infinite freedom. Only thus can you satisfy him. Only by withdrawing yourself can you bring him peace.

When a friend dies, every tear of his relatives becomes a mighty river to cross for the departed.

NOTE BOOK NO. IX.

To steal or be stolen from is to be equally of a thieving mind. To be killed is to have a murderous mind.

Mercy and Love is the *might of the righteous*,

Does not the air breathe as kindly and as willingly into the lungs of the criminal as of the saint ?

Resist not evil ; resist not at all : stand still and see the glory of the Almighty defence.

Be God over your world or it will lord it over you.

I shall *defend my enemies*, doing so I shall soon find that I have none.

Defending the murderer not only against all his accusers without but also against his condemning self ; defend people against themselves.

“ All the children of men shall either *toe the moral mark* or die.”

What are churches ?

Church

|
Religion PETRIFIED.

Spirit turned into stone

(both internally and externally).

Does God owe you anything ? The promises of God are scattered abroad. His credit must have been once high if we judge by the amount of stock that has been taken in him.

Eternal Summer in the Soul : When the sun of suns keeps shining full in the heart. In the case of ordinary people *sunshine* and *rain* both are needed for the harvest and *growth of seeds*. But in the case of a perfect man the

seeds of वासना are burnt down and rendered incapable of growth in further lives.

Is not a man's walking in truth, always that : " a succession of faults ? "

" If the sun stand on my right hand and the moon on my left, ordering me to hold my peace I could not obey ! " Mahomed.

Every new opinion at its starting is precisely in a *minority* of one. In one man's head alone, there it dwells.

You had better have a bullet in your heart than a doubt there.

No one can be killed who is not a murderer in his own heart : to be robbed is to be a robber in heart, to be mobbed is to be a mobber in heart.

✓ Do your own will since it is the Almighty's, for you know that you are just and right.

I *will* prosperity, *De—will* dis-couragement, *De—Sire* is always—'ve.

✓ In all things *be sure you are right*, then go ahead, assert the will and nothing can resist or stop you.

No poor man shall enter the kingdom of heaven, he is a *thief* and a *liar* having stolen from himself. Such swear, for they take the name of their " *I am* " in vain.

The lazy, idle men and women I pass by with the gentle tolerance I show to *clams and squirrels*.

" The *colour* of life is *red*., Life is repaid by the joy of living it.

Yet, Heaven is a place of rest. Consider the lilies of the field how they grow : they *toil not*, neither do they *spier*.

All America is divided into two classes—the quality and the equality.

“Let every man have equal liberty to find his own level. Let the best man win whoever he is,” is true Aristocracy and the same is true Democracy. Cut and dried aristocracy or damocracy is unnatural.

TO THE MAN OF THE FUTURE.

In a picture gallery at Brussels there is a painting by Weirk. A naturalist holds in his right hand a magnifying glass and in the other a handful of Napoleon and his marshals, guns and battle-flags—tiny objects, swelling with meaningless glory. He examines these intensely while a child at his side looks on in open-eyed wonder. She cannot understand what these curious trifles could present to interest the grown man.

Head as high as you please but feet always upon the common ground, never upon anybody's shoulders or neck, even though he be weak or willing.

There is always room for a man of force and he makes room for many.

They whine over the *commercial* spirit; but what they mean is not the *spirit* of *commerce*.

Do you ordain the direction and intensity of the winds or waters? (for the lungs). Neither need you plan the channels of supply for your mouths and bodies.

Not to die bravely but live wisely.

Profligacy consists not in spending but in spending off the line of your career.

The crime which bankrupts men and nations is that of turning aside from one's main purpose to serve a job here or there.

The man who cannot say no to cheap and vulgar temptations falls all the lower to the degree to which he is a free agent.

BLASPHEMY.

It is not that blasphemy is offensive to God. He is used to it, for He has met it under many conditions. But it is insulting to the atmosphere and destructive of him who uses it.

The man of purpose says No to all lesser calls, all minor opportunities. In other words, he has nothing to do with what might drag him down to the low grovelling plane of *separation* and *limitation*.

“ I shall study medicine.”

Ques. “ But is not that profession already overcrowded ? ”

Ans. “ Possibly it is, but I purpose to study medicine all the same.”

“ Those who are already in the profession must take their chances.”

The world turns aside to let any man pass who knows whither he is going.

There is no hope for you unless this bit of sod under your feet is the sweetest for you in the world—in any world.”

“ To be successful a man need take no heed for his own particular future. He will find his place in the *future of his work*.”

Even rats desert a sinking ship.

Vice is our name for self-inflicted injury.

All external pieces of advice are like *stimulants* or *narcotics*. They may help to borrow from our future store of energy, but they borrow at compound interest and never repay the loan. At best they (or their seeming pleasure) are the *white lies* of *physiology*.

A man came to his office smacking his lips and said to his clerk, "The world looks very different to the man who has had a glass of brandy and soda in the morning."

"Yes," said the clerk, "and the man looks different to the world."

Men are not born wicked, men are born weak.

The sinner is the man who cannot say no.

Your paramount duty in life is toward your afterself. So live that your after-self—the man you ought to be—may in his time be possible and actual.

Let God do His work, we will see to ours.

All that exists is but a mighty curtain of appearances, tremulous now and again with breaths from the unseen that it conceals. At any point a pin-prick may pierce the great illusion, and the seeker become aware of the Infinite Reality beyond.

"The cow is only able to yield her full possibility of milk to a milker whom she regards as her child."

Professor Minnesto College of Agriculture.

Milk is the only food that is the product of Love.

Love is no love which is only skin-deep, *i. e.* based on beauty of form. It is an insult to the underlying God.

The women know that their real motive in dressing well is to compete with each other, not to shine in the eyes of the sterner sex.

It is always dangerous to keep the body saturated with water. A little fall in temperature brings about a precipitation sometimes severe cold.

Cold water in warm days is a very deceitful allure-ment. The more you drink, the more thirsty you feel.

All colds can be cured by abstinence from water.

On the contrary cold weather requires more solid food and when the weather suddenly clears up or warms up, the precipitation of food causes indigestion.

When a sudden change in the temperature of the inner humanity takes place, sneezing is the result. Hence the name "cold" is quite appropriate.

When the inside is warmer (and feeling thirst "گرمی") than the outside, the disturbed balance results in "cold." The secret of health lies in keeping the inside in a dry hygrometric state.

Bhishma is filled with the supernatural assurance that his side must lose, yet he strikes not a single blow either more or less for this consideration.

"Don't Touchism." Kitchen religion.

धर्म (Religion) = " the manners of man. "

The whole weight of the conception is shifted away from creed, much more from caste or race to that which is universal and permanent in each and every human-being.

The perfect person can move beneath the lashing waves and nothing in the waters hinders him. He walks on flames and they cannot scorch him. He goes upon the air and ether far above all mundane things. In all these motions he has no idea of being afraid.

Forgiving is forgetting.

LASH UP THE LAZY SHEEP.

1. A hermit living among boulders, taking but water alone. A tiger ate him.

2. A man lived in great state highly respected and honoured. Fever killed him.

The one should not have shunned society, the other should not have sought it. Neither of them lashed up the lazy sheep.

Bottles around me on my desk, tree-shaped, animal-formed, men-shaped, every thinkable size and shape. Pour water into them, water is water for all that.

So अग्निर्यथैको भुवनं प्रविष्टो रसन् रूपं प्रति रूपो ।

etc. 'Atman.'

"I am God and there is none else."

Isa 46, 9.

In all the heavens there is no other of God than that He is man."

E. Swedenborg.

بہوشیہ پران

The only book in the Bible that is actually called a *Revelation* is the apocalypse of St. John, and this needs more revealing than those all apparently. This is surely the climax of revelation that does not reveal.

Max Muller while translating the Vedas exclaimed in dismay "Ancient words are round and modern square."

The quarrel of the Prophet (Mohammed) was with کفر (Unfaithfulness) and not with any form of اسلام (Faith) or other Faiths.

This Hero-worship and Prophet-worship may be wide-spread and universal but that simply proves it like plague or other maladies to be contagious.

Perhaps this guru-attachment is needed to wash away other attachments. Human psychology demands it.

It takes from {a thousand to 1500 :years to work out a single rhythm of Hindu Thought's great pulsation. This is about the period that divides

1. Ancient *Vedic hymn* from some Upanishad.
2. Upanishads from the *war of the Mahabharat*.

3. The *Bharat war* from Buddha.
4. Buddha from Puranas leading to Shankar and
5. Shankar from 1893.

(Chicago Parliament of Religions).

TRUE BELIEF.

It is a fact that if one states the *Truth*, no one can help believing what he says if only he make himself understood.

If I issue an order in truth, there is no question but it will be both understood and obeyed. Suppose I issue an edict that every person should dress up tomorrow and eat something, and I order the Sun to rise to-morrow morning and the trees to leaf out in spring, *I shall surely be obeyed*. Why? My command was in the line of Truth who is Omnipotent. How true the secret of Prophetic power in
یہدگی of سچیں لال شہ

“ They that see the Real in the midst of unreal, they that behold life in the midst of this *death*, they that know the One in all the changing manifoldness of this universe, unto *them* belongs eternal peace—unto none else, unto none else, ”

Upanishads

Through “ Bhashya ” the future is knit firmly with the past.

RAMA KRISHNA MAT.

(Lukewarmness)

1. Henceforth the supreme crime for the follower of any Indian sect shall be the criticism of any other as if it were without the bounds of “ The Eternal Faith.”

2. Man proceeds from truth to truth and not from error to truth. ”

3. Let us allow full play to the doctrine of इष्ट देव. The right of every man to choose his own creed, and of none to force the same choice on any other.

It sounds very plausible but human psychology cannot be cheated so easily by such dictums.

The unity of इष्ट देव consolidates a nation and the difference of इष्ट देव divides a people. Cf. India.

Rama says : Unless the इष्ट देव be Atman and Truth (half understood or fully understood) there can be no harmony or unity, otherwise the ignorant will always be causing mischief.

BE AGGRESSIVE OR DIE.

Synthesis.

Through *co-ordination*, yet letting the Vedanta light shine on all alike.

Let them assimilate according to their capacity.

The temporary experience in which the subject becomes unconceived of bodily sensation is called *Samadhi*.

The process by which he comes out of Samadhi time after time, to work its volume of force, into his daily life is known as realization.

And the path of service in purity of motive is spoken of as *Karma Yog*.

If the sun should say to the oaks of Bashan, I have revealed my warmth and light to the cedars of Lebanon, but I will not do so to you—you must grow and flourish on my revelation of goodness and power to those beautiful Lebanon cedars, the oaks of Bashan would be no more. Neither could the lilies of the field live on the Sun that shines upon the mountain pines.

Nor could Bacon, Shakespeare, Voltaire live upon a revelation made to Buddha, Christ, or Mohammad.

The scholar's austerity of study, the artist's striving to become the witness, the lover's desire to sacrifice himself ; all speak, however unconsciously, of our longing not to be, that the Indefinite, the universal consciousness, may abide within us.

Fatalism = an undignified acceptance of things because they are unaccountable and not to be interfered with.

Karma = a dignified acceptance because they are so entirely accountable that events require no acceleration.

“ Since that which exists is one, ” it is absurd to suppose an ultimate contradiction between the human reason and the universe.

Aristides first complies with the request of the peasant to ostracism and then, on mildly inquiring its reason was answered, “ I am tired of hearing him called the Just. ”

The Garden of India if it is robbed it is because the barbed fence or thorny hedges were wanting. Put in prickly thickets all around. Be not rash enough to pull out the roses and fruit trees in the centre in the name of redressing the wrongs. The intellectual wealth of India is welcome every way.

The desires that burn within us are but a subjective apprehension of what is to be.

India is suffering like Job. Be patient and prosperity will surely come.

Suicide cannot solve problem of life. Can the schoolboy make progress in Arithmetic by wiping from his slate the sum he could not work ?

God would walk with anyone if only one would walk alone.

Who was it शिव that first came and rubbed himself with those soft white ashes, in order to be clothed upon with the worship of God and separation from the world ?

Who was it that first retired into cave or Jungle and meditated until his hair became a tangled mass, and his nails grew long and his body emaciated and he still

pursued the sublime bliss of the soul ?

Shiva is the Himalayas, Shiva is *flame*. A flame is white but it has a blue *throat*. We see it even when we light a match.

The most gigantic tasks to a self-poised man are as the lifting of a flower's fragrance by the summer breeze.

"It is good to be born in a Church but it is foolish to die there."

सर्व धर्मेभ्यः etc. Putting aside all doctrines come thou to me alone for shelter.

So great is ज्ञानम् (knowledge) that though thou should be "Even the most sinful of all sinners, thou shalt cross safely to the conquest of all sin by the bark of wisdom alone." Gita.

Not the body and mind but true
Atman is myself { سنسروگ ابهياس
سو کاپ سهادهي } Separation

I as Atman am the only reality, all else
is mere suggestion. { سروپا ابهياس

The Reality is neither subject nor object. سو کاپ سهادهي

We must love before we can know—

i a subject, math etc, music.

ii a person.

iii a religion or people.

Is it not blasphemy to say انا الحق ?

What is God but Truth ? To contradict it (حق)
is downright blasphemy.

Just as white (शिव) to the dweller amongst northern
snows, signifies purity, so Blue (Vishnoo), the colour of

sky and ocean, to the child of the South is the token of the Infinite.

Thou hast no right to success if thou art not also equal to failure.

Not the withdrawn but the transfigured life, radiant with power and energy, triumphant in its selflessness, is religion.

So far as *it* is concerned, the object is not to proselytize but to *serve* and bring *joy*.

My work is done when more *light*, more *peace*, more *love* and *humanity* is evoked in the hearts of the audience.

If your Prophets and Gods have placed you above Pain, alright. Else my solution is at your service, if you please. It has made me Happy, it can make others so. Assimilate it, make it your own. Take it on your own authority and attitude.

No matter how rapidly the wheel revolves, the centre is perfectly still. "Be still and know that I am God."

It was Mohammad's *realization* of God's love for man, *however little he may have put it into words*, that *thrilled through* the Arab world, and drew the tribe as one man to fight beneath his banner.

If I were a nightingale, I would not try to sing like a canary bird, else my effort must fail. It costs nothing to be ourself.

BEAUTIFUL.

Oh Mother Earth, Father sky, Brother water, Sister wind, Sweetheart light.

Here take my last salutation with folded hands !

For to-day I am melting away into the Supreme.

Because my heart become pure,

And all delusions vanished.

Through the power of your good company.

To-morrow's occurrence has no relation of cause and effect with to-day's doings. Every moment requires at-one-ment with God in order to prove auspicious.

Conscience = The gathered experience of ages inherited by man warning him against the path of danger.

India. She who has held open port to all fugitives (پارسی یہودی مسلمان) is unable now to give bread to her own children.

She with whom Parsi, Jew and Christian have been thankful to take refuge is despised and ostracised by all three alike.

He who robs you of possessions -- Thief :

He who robs you of the sense of possession is Guru
(Krishna).

To *your own* self be *true*. " Yes, But is not the self of others (their feelings) your own Self ?

The *Self within* is the *Self without*. Yes, but the Real Self and not the *False-Self* induced by " Sense-slavery. "

Things are not as they seem. The surface historian (observer) misses the point.

Revolutionary orators

{ Ex. R. Ingersole, Paine, S W'n, }
{ Keshub Sen etc. }

no doubt draw large audiences and ready applause for the time ; but they pass away like meteors and comets. It is the steady, continuous (and not impulsive) force that conquers nations.

(Of بهانشید کار — عیسیٰ) Connecting the past with the future. — (رام کرشن)

Not aggressive and offensive but the work of service wins.

You have not to be true to the *false-self* because it is not true to itself.

The leader of religious thought must take only that *food* which keeps him one with the All. Every other kind of food is as bad as *wine* and *opium*, making him feel other than he is.

R. { It is not *logical* but *psychological* accuracy }
 { that *convinces*. }

It is not the "Age of Reason" but the "Sage of Faith" that carries the day.

Logic (Reason) is simply the surface-show.

Talk not over the heads of the audience (but you may write free).

If you make them walk too fast, they will stumble and fall and consequently curse you and give you up. It will do nobody good.

Some try to think that they are a part of God, as your hand is a part of you. But *your hand is not a part of you*, for if your hand is cut off, you are still *one* and not divided.

They denounce *Blind Faith*. We might just as well call down *Rash Reasoning*.

True fact = enlightening people with due regard to their psychological condition or mental capacity.

If the Hindus were as sensible to personal beauty as the Europeans (and Greeks), they perhaps could not have discovered the Truth. ब्रह्म सत्यं जगन्मिथ्या ।

The true work is *God-consciousness*. If you could keep it up in the New York's busy life, well and alright, if you could keep it up in the solitary caves of the Himalayas, it will produce a wonderful effect all the same.

The *place*, form and mode of activity is of little matter.

As to defilement by the *touch* of the mouth, there are three exceptions according to the laws of Hindu Theocracy.

"The beaks of birds, the lips of women and the words of poets."

How many are those who have longed to lose themselves in a paradise of devotion and been refused by the armed reason standing at the gate.

INDIA.

"The orthodox is apt to tread the round of his own past eternally.

The unorthodox is as apt to harness himself to the foreign present, with an equal blindness.

In suicidal desperation the would-be patriotic re-iterate the war-cries of antagonistic sects or moan for the advent of a new religion as if by introducing a fifth element of discord, the Indian peoples could reach unity.

Kshatriya is one who gives up his life for the country.

A Brahmin is one who never for a moment thought of his own personality. So completely does he identify his interests with those of the people.

The little personality was consigned to the flames (burnt) when holy orders were taken.

Every member for the whole and seeing that whole in every member.

Find out the points of contact, appreciation and not criticism. *Mother Love*.

This realization of Unity is Practical Vedant. This is a common path, *this is Dharma*, this is love.

Honor: what is Honor? To be true to oneself. It is the very foundation of virtue. It is self-respect, and

independence of outer authority and law because of being law to oneself.

Shaivas worship Shiva, a Vaishnav Vishnu, a Christian Christ, a Mohammadan Mohammad. I see and worship India in the form of Brahmin, Pariah, Mohammadan, Arya, Brahmo, or Sikh in all her children, in those who hate and those who love. *My heart is the burning bush.* Could we put our hearts together? Heads and hands will unite.

The Self cannot be divided. You might make an, air-tight or nearly airtight jar; but who could make an *ether-tight* jar? If ether cannot be shut in or shut out, who could divide and cut off the Self or God? So you cannot be a part of God.

National Union in India, as in any other country, is impossible except after hundreds, nay, thousands of innocent, pure natives are mercilessly sacrificed, hanged and bled in the name of truthful out-spokenness.

The Brahmin who bows before one who is not the rightful king is held many times accursed by Manu.

Bhagvad Gita is the only one of the world-gospels that turns on the duty of fighting for the true sovereign against usurpers.

The way to God-Realization for a Hindu.

The Absolute is hard to understand and harder still to realize. It is through the concrete that we reach the *Absolute*. True Sannyasa and realization of God is achieved through entirely renouncing the self-interest, just absorbing the little self in the great self of Mother India. O Ganges, O Kali (India) as *one with Thee* let me live.

Some forms of *دھرم* are more or less constant but *apatti* dharma (Dharma in the hour of distress) is different. Now is the time to forget all local and season dharma as whenever they conflict with the paramount Dharma of Union. Let all other feelings be subordinated to the national feeling.

Indians, you perform *ذبحہ* (offerings to the dead) to bring bliss to your deceased mothers. Sacrifice your self-interest to redeem Mother India.

The sentiment of fraternity, the instinct of synthesis, the mind of co-ordination that *Common Path* inculcates.

If we are born in the critical times of Indian History, let us be thankful; for the work for us is the more unique, the more poetic and dynamic. Our opportunities for service are more abundant.

Periodically, rhythmically we have had rest enough, *Energies* stored.

Mere toleration of one another's peculiarities can never be enough to build up national sentiment in India. Active co-operation is needed.

I'll see it done. It is already done. If the Law of Karma is true, the desires that burn within us are but a subjective apprehension of what is to be.

If no laxative is taken, consumption and cold overtake grip. So if you do not renounce the right way, your possessions begin to *consume* you and you suffer from *Grip* spiritual and have to part ultimately with everything in pain.

دودہ کی مانگ ہے دودہ مہنگا ہے

Timid, prudent National Congress people! The cruel death of one of the speakers in the name of nationality can do far more to unite the nation than thousands of lectures by all the members put together.

If you think it is true that Love is all and there is not anything but loving, you must insist on the realization of this. Else you do not really think it.

You are and you know it; this is the whole of *omniscience*.

To increase this total of consciousness is futile. No one can get more than a pail of water into a pail. Whoever tries to add to or subtract from this is like one who tries to increase his stature by contorting (contracting) or lengthening his shadow.

No matter how much ignorance you may accumulate, you will surely shed it, as the tree sheds its foliage; for in the light every substance sheds its shadow.

Let man dare to be divine, since God has dared to be human.

Dare to laugh; to launch into the Truth; slay lies, even though they run for refuge to the altar's sacred edge; pierce to the heart every cosy, cuddling vice; uncoil, or cut or chop asunder the serpent-shaped circles of limitation; dare to cross every creeping boundary: this is the *Cross* of Jesus Christ *bound for freedom*: your *Rubicon to Cross* is your shortest cut to God.

Through the fire of anguish (caused by solitude etc.) alone can the black *coal* of the *mind* become *transmuted* into *light*.

45,000 Americans in Paris: 80,000 in Egypt. Of How many Hindus go abroad? and consider the smallness of American United States compared with India.

When I sing the dignity of Shudra labor, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say enough have we decried *Tamas* in India and by the very act of resenting and resisting it, it has developed dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw away the dirty manure and not use it?

Tamas is the coal without which there is no fire and steam, (*Rajas*), and no light (*Satva*). And in proportion to the large basis of the *Tamas* quality is the intensity

and power of that Rajas fire and Sattva Light, in a country which movement can evolve; a view in remarkable harmony with the conclusions of modern phrenology.

Where it is found that, for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient, without a powerful basis in the animal or Tamas energies of man.

It is for this that *Mahadeva*, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

नायमात्मा बल हीनेन लभ्यः

Plato's cave dwellers jerked loose from their fascination:
"The violent take the kingdom of heaven by force"
 Jesus.

Jacob wrestled with his supernal idea at Jabbok.

Daniel dared to den with lions.

Does your heart fail you?

Pluck it out and cast it from you.

Can you win fear?

Afraid of what?

Of God?

Nonsense:

Of Man?

Cowardice:

Of the elements?

Dare them:

Of yourself?

Know thyself:

Say ——— I am fearless. *نر ہے — نر ہے*

I am not *suspicious* or *superstitious*.

Daring. *Trismagistus* says the gods punish not even the errors of the daring.

Concentration and Prayer is only a certain mood, nay, peculiar Temperature of the mind where no spiritual consumption or intellectual grip troubles us.

Live in that अवस्था (State or attitude of mind) and Light and Bliss are yours.

You say the world could not go on a day without the love of money. The kingdom of God would go right on though Jesus did not love or hate money. Yet he could find it *in the mouth of a fish*, as the story is.

Those who differ from you, are they wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker who has only the *right* leg to hop along.

Curzon is the English Aurangzeb of English rule in India. Foolish Politician.

Ripon was Akbar.

Balanced Recklessness
 ||
 Dispassionate Equanimity

(THE RAMAYANA.)

Marichas' argument. " If, assuming the shape of a golden deer I am, shot by Rama (= Truth) and die, I attain instant emancipation, otherwise I meet death at the hands of Ravana, I can never hope for escape from Maya. "

Let me die at the hands of Truth.

Truth is that which persists the same yesterday, to-day and for ever,

एकरूपेण हवस्थितो योऽर्थः स परमार्थः

That which ever survives शेष पुरुष is the fittest.

That *ancient seer* (Kavi Purana) which the Gita and the Mahabharata, mention as abiding in the breast of each is.

1. Prophet and Poet in तुरीयम.
2. The Blindfold logician and Historian in सुषुप्ति
 Without materials for reasoning or a world for events but groping towards them.

3. Painter in स्वप्न

4. Sculptor in जाग्रत

THE MAHABHARATA.

“The stronger fishes, after their kind, prey upon the weaker fish.”

This is ever our means of living, appointed to us eternally.

Space is merely the order in which we look out piecemeal on True *Sat* (Being).

Space is a mere How. It is not What.

It is a method of analysis, an intervalling or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is One.

Time too is a How and not a What. A method of analysis, intervalling or ruling off, whose intellect employs to enable it to contemplate in successive parts, the One Eternal Divine *Chit*.

Sat (Being) culminating to Consciousness (*Chit*). Conscious thought returning and entering into Being with an eternal Joy (*Ananda*).

Says Mukund Raja in *Viveka Sindhi*.

That wherein this trinity or threefold relation—इष्टा, दर्शन, दृश्य—*disappear* that know to be supreme *Brahma*, devoid of opposition.

That wherein this trio—ज्ञाता, ज्ञान, ज्ञेय—does not exist—that, my son, know to be the Supreme *Brahma*, undual.

“If we denominate its knowledge there is there no knowing ; if we would call it ignorance, there is there no not-knowing ; if we would term it *non entity*, behold it is a wonderful hidden treasure, without beginning, being even from all eternity.”

"If we say it is, how are we to present it? If we say it is not, how are we to get rid of it?"

It is what stirreth him who is asleep, what awakeneth him who is stirred, what causeth him who is awake to feel, but it is itself without act."

Through whose power the organs are quickened to perform their own offices? As the one Sun shineth in every country, so the same supreme Spirit illumineth every creature.

There the *when* is an eternal *Now*.

The *where* an eternal *Here*.

The What and the Who are one,—

A *Universal* "*That—I*" So-Ham.

Say———there is no god over me; there is no devil under me; I am free.

Seneca taught that *the worst of evils is submission to evil*.

It is an old teaching that demons and devils are afraid of a sword (or iron). Draw your sword of शिवोऽहं, swing your blade, flourish your metal; and all त्राप is off.

Fate is the fast friend of him who defies fate: luck is pluck.

Blasphemy is often the great devil-killer. Dare to blaspheme, for the true man is death to the gods.

It does not do to be too easy on the gods, for they are great hands to take the advantage of the afraid.

A familiar thing in a strange abnormal *position or shape* produces the most effective suggestion.

Nothing speaks so much to the childish or popular mind as caricature monstrosity, a grotesque figure.

The most essential condition of normal suggestibility is the *moving with the subject* for awhile before suggestion,

or the fixation of the attention on some common point of interest.

- (1) Fixation of attention,
- (2) Distraction of attention,
- (3) Monotony,
- (4) Limitation of voluntary movement,
- (5) Limitation of the field of consciousness,
- (6) Inhibition,
- (7) Immediate execution,

Distraction of attention = finding for the inhibitory forces working in some other direction. The مداری (Juggler) of India. Inhibition of the power to say *no* = *Hypnotism*.

A man must learn to digest praise too and not be poisoned with it :

A thinker, I take it, in the long run finds that essentially he must ever be and continue *alone*;—*alone*.

“ Silent rest over him the stars and under him the graves ” !

The clatter of the world, be it a friendly, be it a hostile world, shall not intermeddle with him much.

(Carlyle to Emerson).

Do not disturb yourself about turning better ; write as it is given you, and not *till it be* given you, and *never mind a whit*.

He that cannot keep himself quiet is of a morbid nature.

“ I write to implore you to be careful of your health. You are the property of all whom you rejoice in heart and soul, and you must not deal with your body as your own. ”

Emerson to Carlyle.

How little of you is in your will ! Above your will how

intimately are you related to all of us !

IN GOD WE MEET.

We are always drawn to a familiar thing in a strange garb or abnormal position : *Cf*, our own men in a strange country ; familiar ideas in foreign books etc.

What we actually demand is the thing itself and not the way to obtain it, and of ways the most direct is the best ; the less cause we need the better, and *no cause* at all is the best.

Once more remember the lesson of SERVITUDE and Humility and Meekness.

The body is दास (servant) of the Self ; but when it serves only the personality, *the limited self*, it *disrespects and abuses the Self*, the self being the Self of all. My self-respect is vindicated by the *body*, being made the servant of all the self.

Godness implies satisfaction : that which all things aim at.

“ Pleasure and peace not being strong enough for you, you choose to suck pain also, and teach fever and famine to dance and sing.”

Filling up of the blank spaces in the visible world with the product of fancy.

These regions on which the young wing of Fancy is wont to alight and rest may be called.

FANCY'S RESTING PLACES.

||
All mythological gods and theology.

Fancy, Imagination, child's doll-play are all akin to the fundamental *Hypnosis*.

All those that meet us, are they not endowed with a

sense of personality in the same way as a child by a mysterious kind of आसन प्रतिश enlivens a doll?

Blind mechanical forces combining into a helpless resultant called Man.

A Hypnotized man is helpless. A man of God-Realization is master of the situation.

In the former there is no harmony between the subjective and objective.

In the latter the one has developed into the other.

The one is lifting the veil, the other is thinning it.

To the wind:

I felt you push, I heard you call, I could not see yourself at all.

A little girl closes her eyes and says, "Mother, you cannot see me now." Mother "I can see you but you cannot see me."

The Girl "I know you can see my body but you cannot see *me*." آکھوں میں (ہذا) ہے

Your odour and aura is sweet and delightful if your mental ventilation is right.

Let your mind be open, receptive.

No MUSTY "MUST" of dogma and bondage can close down upon your DARING FREEDOM.

The child takes in the world most rapidly, so it requires most sleep.

The old man (when eyes have forgot to see etc.) takes in less of the world and so he needs less of sleep.

The object in both cases is to rise above the world.

The night-time of the body is the day-time of the soul.

" Sleep is not brought about by fatigue. "

1. Do not the idlers sleep as long as the working men ?
2. Do not children sleep the longest ?

If our nobler faculties have been idle and doing nothing during sleep by the operation of what force or by what necromancy, are we so transfigured in the morning ?

Man is captured in sleep not by death, but by his better nature; to-day runs in through a deeper day to become the parent of to-morrow and to issue every morning, bright as the morning of life, and of life-size, from the peaceful womb of the cerebellum.

Toussaint L'overture.

The Commander-in-Chief of the Haylians could not venture a pitched battle with the battalions of Napoleonic veterans, but let not let them sleep by making a feint of attacking them as soon as the French troops got to sleep at night.

This way in a few weeks an army of 30,000 veterans without a single engagement in the field, was reduced to about 5,000 effectives.

A reason more perfect than reason, and uninfluenced by its partialities, is at work in us when we sleep.

When *sleep* is disturbed, the domesticated animal becomes wild, cows fall off in there yield of milk ; hens will not lay ; sheep will not fatten.

No rest for Satan.

The venomous snake, which is the symbol of all that is most detested and detestable in the animal kingdom, never closes its eyes.

Only in our sleep are the weapons forged with which we can contend the evil.

Our existence begins in sleep. The foetus sleeps almost continuously and the infant sleeps more hours than it is awake.

After vature has ascended to our plateau of life, represented by day, she will surely not tumble down into the valley because rest is needed, but will pitch her tent and make her couch on that elevation.

We have as little right to infer that the object of sleep is for us to enjoy a pleasing state of inactivity and insensibility as that the final purpose of hunger is to secure us the gratification of the palate or the final purpose of sexual attraction is to gratify sensuality.

Through stimulants we borrow to-day the strength of to-morrow, thus speedily to become hopelessly indebted to nature, the most inexorable of creditors.

We cannot *know* a religion, Science, art or person unless we love.

Strong ideas expel weaker ones from the mind.

Learn to look straight, see the Portia and not the Pleader. The same who gave the ring comes as the pleader to take the ring.

“The Koran was sent *to reform the conduct of men*, but men thought only of embellishing its leaves.”

“*Labour not for the work which perisheth*” heals the work-disease “Busy-freedom.”

There is no class of beings that really get so much genuine praise as children, and simply because they do not want it at all consciously. But the face of a child expects a smile as much as a flower does the Sun.

One who wants to be praised for doing as he knows is right, is a robber, for he wishes to be paid twice, as if it were quite the unusual thing to be what is right.

Hypnotic state (جادو ٹونا نظر بندی) heightened suggestibility. This is caused as in *irritability, lost balance*.

People are hypnotized by money into consciousness of limitation as when they are seen excited by a loss of possessions.

Monoideism, concentration of the consciousness, whether induced by strong emotion, excitement of the senses is Hypnosis.

Why does subjective mind carry out the will of others? Because (it is) *one with others*.

To the query "Where are you?" the subject often replies; "In your eyes." *Cf.* Upanishad.

The concentrating of attention upon the coming trance induces that trance the quickest as a rule.

No sooner is the nervous energy of a plexus of central ganglia set free than at once it tends to discharge itself into some kind of action, of movement. Afferent; Efferent.

Every impression سنسکار has a motor tendency, which if not counteracted by other impressions, must fatally result in some action سنسکاروں سے کرم .

The *sense-knowledge* will tend to translate itself into विषय unless counteracted by the *living knowledge of consequences* (cause and effect) (fire, burning; Snake, bite; Gravitation, hurt). This knowledge of consequences may be dwelt upon by Instructors, but is thoroughly acquired by experience. Outside authority (is) of very little good.

A person imbued with a living knowledge of such invariable relation of *cause and effect* as operating in daily conduct (شم دم آدی سادھن سپن) is in a fit frame of unwavering mind to apply himself to the study of Universal Truth (Vedanta).

When God-consciousness comes, then is acquired true

Purity, perfect Sinlessness **چو آب آمد تیمم برخست**.

As to how **ساکشات کار** is gained, continuous impressions as to Truth, naturally result in **برهم نشٹھا**.

Whenever the Knowledge Impression is clear and strong, we cannot help **ساکشات کار** except if the *body is sick, or sense-objects retain their distracting force.*

For a beginner, health of body and mind need to be more emphasized. But in advanced cases the *knowledge* **ज्ञान** ought to be rendered really clear and strong, everything else will follow suit.

In *post-hypnotic* suggestion the memory of the previous impressions is not necessary.

Why should the lack of memory of previous incarnations be urged as an objection against Reincarnation?

The basis, field and plane of engagement of the mental forces is clearly revealed in the *Suggestible—Subjective self*. It is nothing more than **مايا - اگیان - پرکرتي** being **چیتن** moved by the suggesting **جٹر**.

साक्षात्कार = This **پردھان** or **کارن شیر** disappearing in Will or **چیتن** consciousness.

In Hypnosis the wakeful forces are inhibited, new forces being set to work through suggestion.

پرکرتي یہ **کارण** **शरीर** **متھیا گیان** (Hypnosis = building the

साक्षात्कार = destroying the **کارण** **शरीر**. Waking up.

उद्धोधन्

Hypnosis (**متھیا گیان**) shuts off objective mind or intellection.

साक्षात्कार = assimilates and digests it.

Hypnosis = *sub*-consciousness.

साक्षात्कार = *hyper*-consciousness.

Hypnosis = passive.

साक्षात्कार = active.

Hypnosis = inhibits the inhibitory nerve-centres
(cortical ganglion cells).

साक्षात्कार = discriminates and vivifies those cells.

Hypnosis = *solid*.

साक्षात्कार = *gaseous, objective* mind = liquid.

Hypnosis = loss of memory : limitation : dependence :

साक्षात्कार = ترکال درشی چدانند—freedom.

So called *hypnosis* (وار) = *chaos*; falling from its
complex bondage of سنجسار to more simple.

साक्षात्कार (पार) = *order*, freedom from bondage by
crossing the سنجسار

Dissociation is the secret by hypnosis and amnesia is the ripe fruit.

When the hypnosis is deep, it is known as somnambulism.

Incomplete Hypnosis is accompanied by a greater or lesser degree of memory (*alert state*) being known as the *Mnesic state*.

Complete Hypnosis is with no memory, the *Amnesic state* (*deep state*).

The heart of the problem of Hypnosis lies not in *consciousness* but in *will*.

THE WORLD MY OWN IDEA.

The idea of a movement called up in a subject in or out of hypnosis has a tendency to induce the movement.

But in waking life this idea is neutralized by other ideas.

Materializing idea = attention.

Psychologically speaking what we mean by *attention* is

the power of *fixing certain ideas in the mind and of working with them.*

Attention may be reflex or spontaneous (though only apparently).

In hypnosis the *spontaneous attention* is altered while *reflex attention* is undisturbed, and it is through this last that a suggested idea, the choice of which has not, however, been left to the subject, comes into prominence.

It is truly amusing to see how people concede the main substance to their oponents and still cling to the empty shell of their own creeds.

"In normal consciousness every formulated idea is questioned by mind. After being perceived by the *cortical centres*, the impression extends to the cells of the adjacent convolutions. "

Cortical centres are, then, the battle-field of various ideas.

The Hypnotizing Process is like breaking into a *fort*. We distract and divide the mental forces already operating in the mind and then let in the *strong* suggestion to occupy the citadel. The strongest will survive. This struggle is continuously going on just as the struggle between bacilli and bacteria and the outside microbe germs.

As, when the garrison is awake, the besieger succeeds in as much as he is indirect, circumspecting and dodgeful.

So, in wakefulness the suggestion succeeds inversely as its directness.

On the other hand, in abnormal suggestibility the garrison being asleep, the success is directly proportional to the plainness and preciseness of the suggestion. Enter quick, prompt !

Abnormal = S, d = direct suggestion.

Normal = S₁, i = Indirect suggestion.

$$S = \frac{d}{i}$$

$$S_1 = \frac{i}{d}$$

$$\frac{S_1}{S} = \frac{i^2}{d^2}$$

If we put $i = 1$, we have $S_1 : S = 1 : d^2$, i. e., as we retreat from the normal state and advance into the abnormal suggestibility, the efficacy or the force of direct suggestion increases as the square of its *magnitude* increasing faster than the magnitude of advance into the state of abnormal suggestibility etc., etc.

Let other folks (نک etc.) spend thousands of years at भजन (ریاضت), but one day of a man of true *knowledge* at God-consciousness like Rama or Shankar counts by far the much more. The *arrow-shooting* of Indians is a very effective practice displaying *physical* strength but *gun-fire* defeats arrow-hunting in as much as it combines physical strength with *wisdom*.

THE WAY OF EXPRESSION.

Cf. "Your daughter is just a کڑ" and

"Your daughter is a ڈہگی."

Even the *most favourite prejudice* of Patriotism must be abdicated in favour of *all-love*.

Christ was not a Patriot, Buddha or Nanak were not Patriots.

As Ramakrishna realized his unity with woman-kind, even so have we to feel our oneness with the Englishmen, Christians, or thieves.

Always defend ; defend the enemy.

One in the battle-field must suffer, so one in spiritual.

antagonism must remain invalid and in pain.

The fall of a family man is to sensuous life and that of a God-man is to *Fatiriotism*.

When the body is sick—in struggle—take care to keep at least the mind in perfect health. Rather, the more should you in such a case try to keep the mind entirely above *struggle-consciousness*. As you are such, O Body, I have nothing more to do with you (शिवोऽहं).

Jnani alone is *beautiful*.

To fall down on the way is death.

To fall down at *home* is rest and life, and

To enjoy physical or intellectual beauty is falling down on the wayside.

The beauteous are *lovely flowers* unconscious of the real beauty of self.

Sophomore aired some rather atheistical views before Prof. James of Harvard.

Prof. "You are a *free thinker*, I percieve. You believe in nothing."

Sophomore. "I only believe—law—what I can understand."

Prof. "It comes to the same thing, I suppose."

शम = repression of the mind by keeping it all the time on

نددهیاسن منن شرون

दम = employing the *indriyani* (senses) on

نددهیاسن منن شرون

तितिक्षा = lit, the desire to leave.

समाधान = *restoration* (recovery) of the mind to God-consciousness after its inadvertently wandering off. توبه—a kind of repentance.

उपरति = a condition not related to or depending on external world, to supply from within what is missing without. To keep the oil burning.

Raja = one who *pleases the most*, from *Raj*, to please. A king was expected to be the servant.

“ If the supreme Truth remains unknown, the study of the Scriptures is fruitless ; even if the supreme Truth is known, the study of Scriptures is useless.”

(دو یک چوڑا منی)

In Gita, Yoga = Physical training.

Sankhya = Speculative philosophy.

Elephant स्पर्श

The elephant is constantly surprised and killed by hunters while in a state of stupefaction caused by the pleasure the animal derives from *rubbing its forehead against the pine tree*.

Through worldly planning, waste-time considerations, to think of achieving the goal, is like trying to cross a river on an alligator thinking it to be a log of wood.

(Vivek Chooramani—406).

(Vivek chooramani 257-266).

“ If a wise man loses his aim and becomes even slightly diverted, then his mind tends to fall away from the right direction *like a playing ball carelessly dropped on a flight of steps*. ”

347. “ Until the *Avarana Sakti* ceases completely, the conquest of the *Vikshepa Sakti* is impossible.

From its inherent nature the former is destroyed when *आत्मा* is distinguished from *anatma* (अनात्मा) as milk from water through *Mahavakya*. ” (विवेक चूडामणि ३४७)

Thoroughly centred in the true Atman giving up all idea of self as indetical with body, mind etc., regard the latter as no more than broken earthen-pots (through want of interest in them). بهجا ہوا گھاگا ٹھوٹھا

Having attained the Self-knowledge, abandon this *Upadhi* (body). It is not to be thought of again, the recollection of what is vomited is only calculated to disgust.

“ What of inquiry into the past, absence of speculation about the future, and indifference as to the present are the characteristics of a *Jivan mukta*. ” (*विवेक चूडामणि* 431-443)

As the tendency of the most lustful man ceases before his mother, so the *vasana* of the wise ceases on knowing Brahma, the Perfect Bliss.

When we push back the water, we swim forward. Just so, when we renounce, throw back the things (*वासना*) we advance ahead.

آہم بدہ نازم بدہ آسائش و خوابم بدہ
اے تشنگی عشق تو صد ہمچو مارا خون بہا

TO THE NOMINALISTS.

“ If relations are mere product of mind, all knowledge being a knowledge of *relations*, knowledge becomes impossible. ”

We might address in the same way anything else, an atom of hydrogen, a grain of sand as well as the Sun, the action of a tiny speck of irritable protoplasm as well as the soul of man.

A (Subject)

B (Object)

A thing-in-itself, being like A or B, a mere point, would be tantamount to non-existence.

A B = - B A will admit of two stand-points,

B A representing subjectivity,
and A B ,, objectivity.

One and the same reality appearing on the one hand as subject and on the other as object.

There is no existence which by the same actions would not develop always the same result.

It is this sameness alone that constitutes the intrinsic necessity and universality of all formal laws of thought, called Reason.

This formal feature of existence, which is at the bottom of all natural law by making the same conditions produce the same results, is the source of the cosmic order. It is Lao Tze's *Tuo*, the *Amitabha* of the Buddhists, the Christian Logos that was in the beginning and has become flesh in the Son of man. If anything is supernatural, it alone is worthy of name.

There are philosophers who show great grief if all those features which appear to their conception unexplainable, are not ascribed to some *transcendental entity*, a thing-in-itself or a god.

And if a philosophy denies the existence of their supposed cement to combine the *disjecta membra* of their world-conception, it is generally declared to lead straight on to *Nihilism*—not because the world itself, but because their world system would thereby be annihilated.

Blasphemy = not to be exact, not to speak the truth with mathematical accuracy.

Things are not separate things in the sense of isolated, absolute or abstract beings, although we may speak of them as such *for our ephemeral purposes*.

Economy of thought. Is Reality unknowable? No. It is the very material on which and with which our cognition is written.

It is both the slate and the slate-pencil which in their inter-action produce the writing.

"Parallelism of subjectivity and objectivity" misnomer. Because there are no two things parallel but two *sides of a curve* disparate and analogous.

Vedanta furnishes a correct world-picture that will serve the *sailors on the ocean of life* as a reliable chart for orientation and as a mariner's compass for a guide.

Although the relation between circumference and diameter cannot be exactly expressed in arithmetical figures, but for that reason the relation itself is definite and rational. We can construct it geometrically and its actuality is traceable in the mathematical relations, *e. g.*, of the starry heavens, for the calculation of which the No. II. is indispensable.

Is Reality like $\sqrt{-2}$ a *surd*, (irrational), remaining deaf to our questions?

No. But even *surd* is not absurd.

"*Positivism* : does not know the unknowable, but it recognises its existence. This is the highest philosophy. To go *beyond* is *chimerical*, not to go so far is to miss the mark."

Causation is transformation and *Causality* is the formula under which we comprehend the changes of matter and energy that take place.

The problem of the *a priori* reasoning is the question, "Why can we know certain things before we have tested them by experiment?"

We call certain properties of facts matter, and others force. When we say that, we do not know certain phenomena; we mean that we have not as yet succeeded in placing them properly in that system of thought-symbols of which our mind consists.

It does not commit us to a belief in anything intrinsically unknowable, which is always the confession of *philosophical insolvency*.

Far from being foreign or incomprehensible it forms the very essence of our knowledge and existence.

Says Du Bois-Reymond, " If only one single brain-atom could be moved by thought one-millionth fraction of a milimetre from the path prescribed by the laws of mechanics, the whole world-formula would cease to have meaning. "

Here the mistake is in regarding thought as different from mechanical brain-motion.

The Rule of Three in Philosophy.

(Clifford, precursor of Schopenhauer)

" *As the physical configuration of my cerebral image of the object,*

Is to the physical configuration of the object,

So is my perception of the object,

To the thing in itself."

In other words:—

As brain structure : the analogous idea, so is object : innermost nature of object.

Or cerebral activity : my mind, as is material-object : soul of object.

This conception, which is a consistent Monism, recognises the spirituality of all existence, but it excludes the possibility of ghosts.

It is the macrocosm in whose image the microcosm has been created.

" But thou,

Examine thou, thy own self well,

Whether thou art kernel or art shell. "

Kant about Time, Space, and Causality makes a great mistake—great in the best sense of the word,

A grand mistake,

What are ideas ?

Pure forms روپ
or
نام

Form-in-itself

Parallel idea بت

Cognition is possible only by *limiting* the attention to a special point.

Every sense-organ is an organ of abstraction.

The idea of the Unknowable is like the horizon—an optical illusion. The more we advance, the farther it recedes, yet it can never debar us from further progress.

Man's knowledge has value as well as information concerning the facts he has to deal with and the infinitude of the unknown which he will never face, is of no consequence whatever.

Suppose a man is to buy a farm. Shall we discourage him by saying : "The whole amount of soil on the surface of the Earth and on another planet is infinite and your tiny means are of no avail" ?

God is the most familiar of all facts—the self. All *knowledge* aiming at reaching the Unknown from the known, dispels *माया*, proceeding from the starting point of *आत्मनः*—which is the postulate and axiom of existence.

Perfect knowledge is that where *universal unity* is established in the Atman.

Cognition is that mental process through which we grasp the *sameness* of several phenomena. When Newton comprised the motion of the moon and the fall of a stone into the common formula, we were put in possession of a comprehension and explanation of these phenomena. This formula we call gravitation and not that gravitation is an unknown thing in itself.

This *sameness*—*Unity*—instead of calling it gravity, let us call it God,

FAITH AND REASON.

This unity is an *article of faith* in as much as it is an axiom and postulate of our innermost being.

We may have practically verified it only in a limited number of cases, but happy they who see it in all concerns of life.

We verify the relation between hyperbola and a symptole up to a certain point, but for the rest we *know for certain* (believe ?) that the *same* relation subsists.

Having determined Self to be the substratum of the Universe, let us not put further questions as to the why and where of Atman: having determined the centre of the circle we should not ask:

“ Where is the middle of the centre ? ”

To be modest in our pretensions is often to make a kind of merit of our very ignorance.

Says David Hume: “ This sceptical doubt both with respect to reason and the senses, is a malady. ”

Reason = systematized experience, not a faculty but a method.

The most penetrating thinker (like Aggassiz) may err in his solution of burning question of his day, while less able minds may hit the truth, which may sometimes happen, because they are less bewildered by the knowledge of too much trivial detail.

Atom, according to Thomson and Tail, are unites of rotating motions, or whirls. (Boscovich, Leibnitz = monads)

According to the law expressed in Mendeljeff's series the chemical elements are various forms of the same substance.

{ Juxtaposition of parts = Space
,
{ Succession of events = Time

Thus transformations of *form* constitute all the phenomenal existence.

Form is the condition of law in the objective nature and of comprehension in the subjective mind.

True *knowledge* is simply the *description* of facts as they are and no attempt to explain them through theories and hypothesis. Facts, when described accordingly, explain themselves.

A *disinterested witness*, spirit, is the only proper attitude for a philosopher.

Mythologies are scaffolds often serviceable but to be *carefully* torn down after they have served their purposes. Gaps in Science filled by imagination.

Positive Ethics is simply that deportment which is suggested by a comprehension of the facts themselves.

Reason is in *the province of thought* that same intrinsic necessity and harmony which in objective existence is the condition of the cosmic order (Law).

The world process may be summed up in "the simultaneous production of *thesis*, *antithesis*, and then their *synthesis*."

Correlative of plurality and form minus conception is Atman, Brahman.

Memory is not the effect of a transcendental self-hood but the cause, preservation of cerebral structure.

"The wind blows. "

Does it mean that wind is an intelligent doer ?

PURE FORM.

Reason.

Can it not go "beyond the horizon of our senses ?"

Leverrier, even before Galle, directed his telescope to

the place where the planet had been *calculated* to be.

The only begotten son of God is LOGOS *Idea*.

(Gr.) Reason (Latin). Pure form माया

Perfection of Reason brings us back to the *very origin* of all through feeling and intellect both.

शेष takes its own tail in the mouth.

To the modern *Psycho-physiologist* as to his theory of *unconscious cerebration*.

A mere modification in brain, left behind as a trace, cannot possibly explain memory, recollection, the fact of referring a particular bit of experience to an experience felt before.

It is not retention or reproduction but it is the *recognition* element (प्रत्यभिज्ञानम्) that constitutes the essentia of memory سریشور آچاربه. The rose of to-day reminds me of the rose of yesterday, of the *same* rose (?) seen the day-before-yesterday.

Now, the image of the rose may be retained, may even be reproduced, but if it is not *recognised* as having happened in my past, there can be no recollection; in short without *recognition* (unity feeling), there can be no memory.

As Prof. James puts it "The gutter is worn deeper by each successive shower but not for that brought into contact with previous showers."

Can the theory of *anatmavad* (Unconscious cerebration) offer the faintest suggestion as to how the element of (بر تبهگیان)—*recognition*—is brought about?

What is that something added to the unconscious physiological trace or nerve modification that effects a conscious recognition.

Furthermore:

How shall we explain on the theory of unconscious physiological nerve-registration, that the original, the

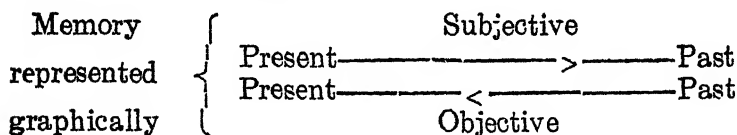
primitive sense-experience, as well as each subsequent revival, can be referred to as distinct psychological facts? . . .

The remembered experience leaves its own individual trace, then a trace of its being a copy of the former original impression and also a trace of its being a member in a series of similar traces, each trace being both a copy of one another and a copy of the original impression. How this is done is a mystery.

The difficulties of Unconscious cerebration theory increase still more if we consider the inadequateness of the account of memory as given by psychologists.

Psychologically speaking when we remember anything we have not a reproduction of some past experience, but an actual present experience with the quality of pastness about it. I remember the rose I saw and smelled the day before; what I have here is simply a present experience in the moment content of consciousness, and this experience is projected into the *past of my subjective time*. The image of the rose I have now turns out to be a rose of yesterday and the yesterday itself is a part in the content of the *present moment consciousness*, in other words my present experience is projected into my present subjective yesterday. The present image is the primary fact, and the projection of it into the past is but a secondary effect.

Subjectively considered *memory* is the *reproduction of the present into the past*.



The stream of sub-waking consciousness is wider than that of waking consciousness, so that the submerged sub-waking self knows the life of the upper, waking self; but the latter does not know the former.

An *abstract general* idea in the consciousness of the *waking Self* has a *particular idea* as its basis in the *sub-waking Self*.

Thus is settled the quarrel between nominalists and

conceptualists.

Hegelian *flux* and fallacy, committed by great philosophers including James, confounds the time *moment* with the *moment* of *consciousness*. Whereas the time moment is in continuous flux, the moment of consciousness need not be. Cf. عرش & محمد.

Consciousness.

According to W. James each succeeding *thought-wave* inherits all its predecessors' — thoughts. Hence the synthesis in thought.

Self-consciousness.

Granting that the consciousness of other thoughts or things is possessed by a passing thought by heritance.

Self-consciousness (*personality*) can simultaneously be had by the thought wave as reflected from the Atman according to Rama.

Consciousness	{	I. Desultory	consciousness.
		II. Synthetic	consciousness.
		III. Recognitive	consciousness.
	{	IV. Desultory	self consciousness.
		V. Synthetic	self-consciousness.
		VI. The eternal moment of	self-consciousness.

It is desirable not to *cool down* the head but to warm it up in order to make it discerning and active.

The chilling influences contract the association fibres that connect groups into systems, communities, clusters, and constellation. The fine processes of the nerve-cells, the *dendrons*, or the *terminal arborization*, or the collaterals that touch these dendrons, thus forming the elementary group, retract and cease to come in contact.

Such dis-aggregation is not organic but functional in

the beginning ; it is physiological and not anatomical.

Hypnoidization.:—Singing or chanting, afterwards relating the thoughts that passed in heart during music.

कारण उपाधि

Subconscious Self.

Show hesitation and it will show fight ; command authoritatively, and it will obey slavishly.

Intensity of personality is in inverse proportion to the number of aggregated men.

जिज्ञासा (उत्कट्) a great factor in realizing anything. Even the शब्द प्रमाण "पुत्रस्ते जातः" throws into the shade (oblivion) all the प्रत्यक्ष objects : अथा तौ ब्रह्म जिज्ञासा

Unrighteous thoughts and actions dis-aggregate the consciousness, and diffusion of pursuits brings about the similar disastrous dis-aggregation resulting in lunacy, confusion, weakness, and failure.

Within the limits of law alone lies liberty.

Line of least resistance.

To save from dis-aggregation.

Law گروپراردہ کو اسی جہنم میں خلاصی دینے کی چاہ ہے تو
پر چلنا چاہئے —

Even Prarabdha Karmani (प्रारब्ध कर्माणि) can be destroyed by Asamprajnat Samadhi (असम्प्रज्ञात् समाधि)—, though not through simple ज्ञानम्. So says Vijnana Bhikshu in Yoga Vartika and योग सारसंग्रह (Yogasarsangraha).

According to Ram also the psychology of کارن شریر is changeable through special somnambulism.

To leave प्रारब्ध alone is burning the carcass and to burn प्रारब्ध is healthy cremation.

Forced respect (and honour) we cannot pay to Brah-

mans or anybody.

How can we look up to a thing when it is below us ?

The rising sun and sunset for contemplation.

1. If man were not suggestible (docile), no education could be possible.

2. The stiff arm of the psychologist induces catalepsy.

3. Cholera, etc., caught by the sight.

4. Why not the Sun impart the Sun-spirit ?

मनसोऽभ्युदयो नाशो मनो नाशो महौदयः ।

The rise of the Mind is its death and its destruction is its rise.

ज्ञानतोऽज्ञानतोवापि यत्किञ्चित् कुरुते नरः ।

तत् सर्वं भगवानेव कुरुते योगमायया ॥ or

नाहं कर्ता सर्वमेतद्ब्रह्मैव कुरुते तथा ।

एतद्ब्रह्मार्पणम् प्रोक्तमृषिभि स्तत्त्व दर्शिभिः ॥

What a man does, either knowingly or unknowingly, is done by God through His Yog-Maya.

I am not the doer, all this is done by Brahma—is called Brahmarpanam by the Rishis acquainted with Truth.

पूर्वभ्यास वलात् कार्या न लौक्यो न च वैदिकः ।

अपुण्य पापः सर्वात्मा जीवन्मुक्तः स उच्यते ॥

लौक्यो = social. वैदिकः = religious.

He ought to do only such actions as are due to his former habits.

Critics and fault-finders make their appearance only when in our heart of hearts we have run against the law of harmony.

Critics and fault-finders are like the sand and ashes meant to cleanse and purify you.

Without कर्म काण्ड there can be no ज्ञान = without physi-

cal activity (exercise of motor muscles), there can be no realization of (अहं ब्रह्मास्मि).

This ज्ञान is the normal, natural condition of the mind in a healthy, vigorous state.

SOCIETY OR SOLITUDE ?

Our safety is in the skill with which we keep the diagonal line. Solitude is impracticable and society fatal. We must keep our head in the one and our hands in the other. Keep your independence, yet do not lose your sympathy.

Says Montesquieu :

“ Countries are well cultivated not as they are fertile, but as they are free.” And the remark holds not less but more true of the culture of men than of the tillage of land.

“ It is too late to be studying Hebrew (Sanskrit); it is more important to understand even the slang of to-day.”

Apparent contradictions in *Bhagwad Gita*.

I.

(a) यद्गत्वा न निवर्तन्ते तद्धाम परमम् मम ।

(b) सम्भवामि युगे युगे

II. VII. 16-17

(i) (a) चतुर्विधा भजन्ते माम् etc.

ज्ञानी त्वात्मैव मे मतम्

(b) VI., 46 Yogi exalted above all.

(ii) a. IV, 38.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योग संसिद्धः कालेनात्मनि विन्दति ॥

There is in this world no means of sanctification like knowledge and that one perfected by devotion finds in one's self in time.

In *Aitareya Brahman*, the glory of the Saman is

declared to be higher than that of the *Rik*.

In the Chhandogya Upanishad, the same is said to be the essence of the *Rik*.

Shankar declares the Saman as more weighty.

Gita speaks the same way.

Now *Manu*, IV, 123-124 declares the sound of Sama-Veda unholy.

Apastamba Dharma-Sutra groups the Saman sound with the noises of dogs and asses.

Gita refers to the *duties* of Caste depending upon inner qualities.

Apastamba and *Manu* inculcate the *prerogative* of Caste expressly depending on heredity.

Mark the difference of stress on *duty* and *prerogative*.

SAVING ADVICE.

Whatever happens, O man of God, trace its ultimate cause in your own self, instead of wasting your time and energy in criticising others for it.

Raise yourself to Godhead and the whole chain of causation in the universe becomes immediately subservient to you.

The matters seemed to go amiss only when you were "centre out."

There is but one Reality. You might observe how the wave has broadened at some distance from you and how it is working in others (to read the properties of things), but bear always in mind that it originated from you and none else.

If the evil-counsellors seemingly are to blame, why did you draw them to you by developing lower affinity?

If others begin to judge your companions before you in regard to the matters concerning you, take their words as coming from the dupes of foreign historians writing about the *motives* of ancient Hindus in a learned style.

You know better than any adviser. Of what use is your Vedantic wisdom, if you are to be guided by the worldly wise?

Remember, you alone are to blame for what transpires around you.

Correct yourself first and all else will become corrected or corrigible, never otherwise. Let the order for correction to the environments go through the *right channel*, i.e., with the royal seal of your true *redeemed* Godhead. OM!

Anything that a magistrate wants to carry out on personal authority not as the benches order will be mischief-breeder, but even a constable, with the uniform on, can seize any official.

Does it mean self-condemnation?

No. Because Rama does not want you to dwell upon any sin of omission or commission (any details); but Rama wants you to lash up the *lazy-consciousness* to Godhead. As to any sin of omission or commission apart from the flagging of truth-consciousness there is none. *The very same conduct* brings glory now and disgrace at other times, matters very little in itself.

ORGANIZATION.

Your league should be with Truth alone. Even if you are obliged to stand alone, live with Truth, die in Truth. If on the ethereal heights of Truth-living thou art left alone, the Righteousness should be companion enough for you. Comrades will begin to pour in by taking the living suggestion from you. That organization will be natural. Don't run after organising.

I do not want to produce any converts. I simply live the Truth.

Truth requires no defence and defenders. Does the sunlight require any apostles and messengers?

I do not spread the truth, the Truth speeds through me.

If the people of India all forsake me, what care I ?
I am the Truth.

Jesus, his own people ferscok him, rejected him, what of that, then ?

Other nations, who were his spiritual neighbours, took him up.

If the past and present generations cast me out, all future is mine, as sure as the Sun must rise to-morrow. Every new discovery of Truth always starts with a minority of one.

Do the Vedanta texts say the same things ? Did Shams-i-Tabrez sing the same melody ? Did the strong Gopal Singh and sweet Bullashah of the Punjab chant the same hymn ? Did Christ bable the same Truth ? That is nothing to me. Let millions of people before me have seen the same moon, my 'Id comes when I see her.

Shankar's great mistake was that he did hide his light beneath a bushel. Why waste his time in torturing the old texts to squeeze out the Truth which was to him a matter of personal realization, than which there can be no higher authority ? Others came, they took the same helpless words and forced out meanings of their own from the very same texts. All along the dreadful error was to invert the natural order, the living Self was made a slave to the ghosts of old books.

Dear, you may not relish these ideas, but remember it is unmixed love that speaks,

”یاد آئیگی تمہیں میری وفا میرے بعد“

Does a simple mathematical truth, say, “the two angles of a triangle are together greater than the third” gain a whit in weight if Christ, Mohammad, Buddha, Zoroaster, Vedas and all come and bear testimony to it.

Confound not “Truth” which is defined as the same yesterday, to-day, and for ever with a *particular occurrence*.

Truth is to be known and not like the latter an incident to be *believed* on authority.

The Law of Gravitation we *know* ourselves and we do not *believe* in it on the authority of Newton.

Chemical Truths, unless we know them directly through experiments, it is sinful crushing of the intellect to stuff the brain by BELIEF in them.

Is it not a pity that the world has had to pick up religion in a haphazard way from the gutters of choking theology ?

It is time to make a SCIENCE of RELIGION, Come, have it, this is what Rama calls *Practical Vedanta*.

Let us use the Prophets and Scriptures instead of being used by them.

The Laws are for man, man is not for Laws.

Does Vedanta stand in need of proof and argumentation ? Why ? Mere enunciation of it in the proper form is proof incontrovertible.

Looking straight means looking at persons as we look at trees and rivers fearlessly projecting no personality in them as a child fearlessly seeing my own Self and no stranger.

Who has life ?

Who can die at any instant for Truth ?

و يَكْرأ ! (he goat). *Die to create ' Id for some.*

In so far as she-goat is selfish, she is foolish. Rest assured, all her seeming cunning will avail not against your self-sacrificing wisdom.

Do not take up the "wood, hay, or stubble " of the old which has been *tried in the fire and found wanting.*

Twelve hundred patriots being slain, the people woke in France.

VEDANTA IN PRACTICE. THE ANCIENT GREEKS.

In the act of self-sacrifice for promoting the interests of the State, every citizen became conscious of spiritual freedom, and as it were, realized his " True Self. "

As Thucydides says of the citizens of ancient Athens, *"their bodies they devote to their country, as though they belonged to other men : their true self is their mind which is most truly their own when employed in her service. "*

DARWIN'S GOSPEL OF EVOLUTION:

" Marry, multiply, let the strongest live, and the weakest die. "

Do not look for " Respectable following. "

They say : " Such and such a companion of yours is good for nothing. "

Rama : Even a nothing (cypher) increases the value of a figure ten times being placed on the *right* side.

Thus even the lower class of people as followers increase the power of a sect.

Dear would-be Teachers and Reformers : Waste no time with the high officials who have sold their liberty for a hundred to a thousand rupees a month, whose energy is sucked by the Government, whose vitality is sapped by the routine-work (*an orange all sucked*). What can you get from the vile remnant of meatless bones chewed dry and thrown away by foreigners? worshipful and honourable *Thakurs of stone* whose very honour consists in their slavery.

To Reformers.

The *root* of the tree of nationality are women, children, and *sudras*. The so-called higher classes are only the *fruit*. Neglect the root and you deprive yourself of everything.

Your personality might be exalted through rich men, but Truth will advance through poor people.

جڑ کو پانی دو

Seek the poor and as to the rich let them follow the
line of least resistance.

Dharma
|
Law
سنائن دھرم
|
Eternal Law.

When great ideas have once been into the world and formulated, they may be misrepresented, thwarted, or even defeated and made to retire for a time into the back-ground but they are destined not to perish and they continue to live a life of their own till in the fulness of time the advance of human thought and morality reaches a stage of evolution when it becomes possible to realize them in the social order.

Call my thoughts Utopian, but they are Truth. Truth crushed to earth shall rise again. The eternal years of God are hers. *This is true fiery lava gushing out or spouting from the volcano of human breast.*

An idea which is used as a weapon of controversy is on the way to lose its universality and to be turned into a half-truth.

Each man must find the truth for himself.

To teach Sanskrit for Reform in India : " He asked for bread and received a stone. "

بھوک تھی پھل کی اور ملا ملہڑ (Mole) کھایکو

The so-called (worldly) wisdom

|
Excuses of Ignorance.

Spiritual beauty is the *Universal conqueror.*

دل به دست آور که حج اکبر است
از هزار آن کعبه یک دل بهتر است

All hearts are precious. The fools of reformers care only for the *silver ring* of intellect in which that diamond is set. He turns out to be a Prophet who picks up hearts and values all hearts alike. Hearts are the *reality*. Care not in the least about the shadows of forms. Only fools talk about the bigness of shadows and are drawn towards them. Heart, heart is the reality. Do not be misled by the outward grandeur. If you have gained one heart and turned away a hundred Appearances, you are a gainer.

The way to win (heart) is to give (heart). Remember that all appetites are limited. All hungers can be appeased. No ترشنا (ambition) is infinite. All ambition can terminate. All desiring can be satisfied. Be not unbalanced at the demands of your neighbours.

Give them as far as you can and naturally all that they have will be laid at your feet. Love conquers all.

When your neighbour makes a mistake encroaching on your comfort, it proceeded from ignorance. Enlighten him on the special *point*. Unbalanced fools on such occasions begin to disarm the faultless features of the erring neighbour.

You need only to remove the discordant element and not break the harmony of the well-proportioned compound.

Proceed on the axioms that all are godly and everyone must behave as God if only you behave as God towards them.

Even conscious Politicism is the waste of time and energy on the surface. *Fever of Avidya*.

It is not any kind of food, say, nuts, fruits, curds, meats, etc., that are good or bad, dyspeptic or laxative etc., in themselves; it is the mixture with the stronger

or weaker ingredients that causes stomach to prolapse and hence all forms of dyspepsia.

So, it is not persons in themselves that are good or bad, it is the inharmonious association that is to blame.

There is no fear of over-doing or underdoing where people go by *natural* impulses. Let the hearts beat and meet. When the electrified objects draw closer and closer, they naturally turn back to the normal position after once touching each other.

Let Truth gain such immense proportions for you as before its magnitude all the appearances and vanity show of purses and persons may volatilize into evanescence. And when your identification with Truth is true and intense enough,

1. The shafts of malice shall not penetrate to you.
2. The rhinoceros shall find no point where in to drive his horn.
3. The tiger shall find no room to fix his claws.
4. The sword shall find no place to thrust itself.
5. The cannon balls raining on your body shall not touch you.

OM!

روپ اور نام are not different. One cannot be without the other. One and the same from two stand-points.

Energy or matter, if any, is God. The Law of preservation of matter and energy is essentially relative and its relative counterformula would be:

“All change is purely change of form, it is not a change of the innermost nature of reality.”

The terms ‘matter’ and ‘energy’ are abstractions which denote two general qualities the identity of which can be traced in the various transformations of all phenomena. They represent the universal features of that which is real, not entities, no independent existences, not things in themselves.

National application. If we do not change the previous arrangement, it will change of itself with vengeance.

A perfect *jnani* asks no question and not even does he think (ترکال درشی) questions personal.

NOTE BOOK NO. 10.

Woe unto you when all men shall speak well of you !
for so did their fathers to the false prophets.

There are depths in man that go the length of the lowest Hell as there are heights that reach the highest Heaven:—for are not both Heaven and Hell made out of Him, made by Him, everlasting Miracle and Mystery as He is.

“The whole History of religion since the beginning of the Christian era combines to show that Christianity is a religion which can make men good, only if they are good already.”

Hegel.

FRUITS OF REALIZATION.

It was seen that they make shiploads of the pearls, diamonds, rubies, and gems that you shower along your way and never content go on making load and load but somehow I am in love with Thee. I wish not to make shiploads nor even to load my pockets. Your suns and stars—the rain of your love-sparks—your creations and lights—all these may be good for astronomers and scientists and other men to see and enjoy and for gods to rule and govern, but to me, O my Beloved, Thy presence, Thy sight, the possession of Thee is all.

I am not anxious to live, for these years you can give to some more monkeys to be men, but if Thou wishest me to live, I will live not to work but to keep gazing at Thee. The poor astronomer sees only stars, I see Thee—O source of infinite Beauty, Joy, and Love. To love is better than to live. To witness is better than to act. I will not be actor then, I will live and move in Thee.

To paint is one thing and to know a tree is quite another. I may know a leaf and yet not paint it.

A man who cannot govern himself, cannot be free since others must govern him. So, a nation that cannot

govern herself cannot be independent.

The whole world dwells in the eyes, yet not a straw can stay on the eye.

The lamp is glorious, yet it is lit by *yourself*.

1. *Objects*, visible through *light and eyes*.
2. *Light*, visible through *eyes* alone.
3. Atman visible by itself.

کاگ (the crow) sees only the body; هنیس sees the موئی (pearl) Truth. آکاش (sky) is not disturbed by هوا (the air); so Atma (آتما) intact by من سپند of.

Om (اوم) multiplied thousandfold when spoken not only through tongue but through زبان هر مو.

Hard mountains and hard Earth produce soft flowers, beautiful foliage; why should not hard hearts and stone bosoms?

We must distinguish between *causes* and *occasions*.

Stretch the old formula to cover the new thing.

Fear implies lack of faith. Fear invites danger. Fear is the most expensive guest to entertain. We invite what we fear.

Memory, like all other qualities of the mind, is moderated or regulated by a certain condition of the brain, but does not depend on any particular part of this organ.

A willing horse may be spurred into rebellion.

Castles *in the air* are always necessary before we can have castles *on the ground*, before we can have castles in which to live.

The beautiful horns of cows and bulls terrify you, lest your bowels are torn. You always think of the

poison of snake but not the beauty of its skin. You always dread lion's roar but never try to hear and enjoy the wild music of his thunder.

It is not a diseased brain that makes you afraid of the walls and curtains and lamps and swords, antelope horns, the tiger faces, picture of your friends and other sundry tapestries that adorn your drawing rooms. Can you not feel this world a state-hall set with trophies of your hunting excursions?

The morning breeze blows and is not anxious how many and what sort of flowers bloom, it only blows in everything and those buds that are full ripe to sprout, open their eyes.

But be what may, the whole affair borrows its grandeur from only *one reaction* of Chemistry.

It is only one *reaction of the heart* that brings about a happy revolution in the whole country.

The cock does not crow but the light of the dawn makes him crow.

What is the motive force which drives your hand to wash your face or scratch your head or dress you up?

Should the day of Truth not dawn in courtesy to your night of Ignorance?

Is an infant less wonderful than a man; an acorn less wonderful than an oak tree; a cell, including potentially within itself all that it has to become hereafter, less wonderful than all the moving creatures that have life?

Let the Sun and the Moon like humming bees play upon the lotus of your heart.

Dissolve the Sun in the sea of your mind.

In midnight look at the barn of stars, O Raj hans!

pearls thy favourite dish, thy golden beak picking up each and every star, afloat on the bosom of the Mansarovar of Infinity.

The moment we come to love a thing, it no longer carries harm for us.

The very fact of one's holding the thought of perfect health *sets into operation vital forces* which will in time be more or less productive of the effect—perfect health.

With a mind at peace, and with a heart going out in love to all, go into the quiet of your own interior Self.

Those who *desire one thing and expect another* have a house divided against itself. They suffer.

Beauty and pleasure is an accidental or momentary coincidence of the universal and the particular, and an earnest of their complete reconciliation.

The mental attitude we take toward anything determines its effects upon us.

If we fear it, or if we antagonize it, the chances are that it will have detrimental or even disastrous effects upon us.

If we come into harmony with it by quietly recognizing and inwardly asserting our superiority over it, it will carry with it no injury for us.

Of itself it has no power, it has only the power you invest it with.

In one kingdom at least be a ruler,—the kingdom of your mind, and be it yours to dictate what shall and what shall not enter there.

The bodies of thousands to-day would be much better cared for if their owners gave them less *care* and *thought*. Those who think the least of their bodies enjoy the best health.

As a man thinketh, so he is; Rise, then, and think with God.

In the sea of troubles and opposition the man of divine knowledge can never sink, as *the Sun can never be drowned in darkness.*

The most dangerous of the three great enemies of reason and knowledge is not *malice*, but *ignorance*, or, perhaps, *indolence*.

How can the *disease of personality* be cured so long as relations, *plans*, "doing good" and "accomplishing something" is there?

Let us have at least the dignity of trees and rivers.

Healthy life is impossible without a constant throwing off of what has been exhausted, and scientific progress is impossible without our leaving behind those that came before us, even though they were giants in their days.

When God speaks to God, then God responds, and shows forth as God. But when devil, speaks to devil, then devil responds, and the devil is always to pay.

The whole of his force is *wasted in the run and nothing is left for the leap.*

We are near awaking when we dream that we dream.

It is far more easy to ask for what is impossible than to do what is possible.

I hold it as a changeless law,
From which no soul can sway or swerve,
We have that in us which will draw
Whate'er we need or most deserve.

Health and strength will be your unquestioned portion provided you pay more attention to *your internal* and con-

sequently less *to the external* states with their supposed but unreal necessities.

Take no thought about the body as to what ye shall eat, what ye shall drink, and what ye shall put on. Look at the lilies in the field

This is *to live the life that tells,*

One need remain in no hell longer than he himself chooses to. One can rise to any heaven he himself chooses; and when he chooses so to rise, all the higher powers of the universe combine to help him heavenward.

Philosophy advances not so much by the answers given to difficult problems, as by the starting of new problems, and by asking questions which no one else would think of asking.

Ethics—Real morality implies a habitual temper of mind, which cannot be artificially produced by mere teaching.

“The objectivity of God has gone hand in hand with with the slavery and corruption of man.”

Sin means misdirected energy.

Thou shalt be in league with the stones of the field, and the beasts of the forest shall be at peace with you.

It was Virgil who in describing the crew which in his mind would win the race said of them,—They can because they think they can.

Back of thy parents and grandparents lies The Great Eternal Will! That too is thine Inheritance,—strong, beautiful, divine, sure lever of success for one who tries.

Be yourself; don't class yourself among the *second-hand*, among the *they-say* people.

Don't give yourself over as an ingredient to the “Mush of Concession.” Just be yourself. No courtesy to the

“night of ignorance.” Why should the world be so poor as to be all the time asking this and that of you? Your *living as God* is favour enough upon the people. *Be God* and this the highest boon you can confer upon mankind.

The one who *strives for Effect* is always fooled more than he succeeds in fooling others.

A good book passes from reader to reader, circulating from mouth to mouth, and it *publishes itself*.

If I can lead anyone to the conscious realization of his own Divinity, dispel fear, inspire independence: I can then well afford to be careless as to whether the critics praise or whether they blame. If it is blame, then under these circumstances *it is as the cracking of a few dead sticks on the ground below, compared to the matchless music that the soft spring gale is breathing through the great pine forest.*

Don't you preach *dead Christ*. In his own words, let the dead bury their dead. Teach as did Jesus, the *Christ within, the living God.*

Some people complain of religion dying out. Religion dying out? How can anything die before it is really born?

When you are in the arms of the bear even though he is hugging you, look him in the face and laugh, and all the time keep your eye on God (bull). If you allow all of your attention to be given to the work of the bear, the bull may get entirely out of your sight.

Pleasures imply ease—ease of inertia, which must be overcome. Happiness, bliss embraces the ease of innate selflessness, which must be kept up.

In a museum there was a picture of *St. Michael with foot on Satan's neck*. The richness of the picture is in large part due to the fiend's figure being there. The world is all the richer for having the *devil* in it, so

long as we keep our foot upon his neck.

The soul grows in happiness just as the outward state grew more intolerable. *There is no other Emotion than religious emotion that can bring a man to this peculiar pass.*

Religion makes easy and felicitous what in any case is necessary, i. e. *Surrender* تیاگ

Religion = the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the Divine. (Prof. James).

Religion and Neurology: To the medical Materialist : The liver determines the dicta of the sturdy atheist as decisively as it does those of the devotee.

Scientific theories are organically conditioned just as much as religious emotions are. If by this or that medicine you claim to cure religio-mania, hence calling it a disease : I can cure all your scientific capacities by a drug ; or we can cure a man of his life by some poisonous chemical. Would that prove that scientific acumen or life are diseases ? No. Just as no medicines can make us scientists, so an chemical can give us the religious sense.

Worth measured by results : " What right have we to believe Nature under any obligations to do her work by means of complete minds only ? It is the work that is done, and the quality in the worker by which it was done, that is alone of moment ; and it may be no great matter from a cosmical stand-point if in other qualities of character, he was singularly defective." A tree is known by the fruit it bears. " By their fruits ye shall know them, not by their roots." " Not that which goes into but that which comes out of him." This is परसंवेद्य.

The स्वसंवेद्य element is, care not for the fruit, mind ye only the watering of the tree.

One can live only so long as one is intoxicated, drunk with life.

The best repentance is to be up and act for righteousness and forget that you ever had relations with sin.

(Spinoza)

Evil is a disease, but worry over a disease is a worse disease.

Thy enemy would make thee believe, as soon as thou fallest into any fault that thou walkest in error, telling thee of thy misery and making a giant of it. O blessed soul, open thine eyes; and shut the gate against these diabolical suggestions, trusting in the mercy divine. Would not he be a mere fool who running at tournament with others and falling in the best of the career should lie weeping on the ground and brooding over his fall. Man, lose no time, get up and take the course again for to rise quickly and continue the race again is as good as having no fall at all.

Official moralists advise us never to relax our strenuousness. "Be vigilant day and night," they adjure us, "hold your passive tendencies in check; shrink from no effort; keep your will like a bow always bent; all the time on the rack." The tense and voluntary attitude is bound to become a fever and torment. Their machinery refuses to run at all when the bearings are made so hot and the belts so tight. Under these circumstances the way to success is by "*Surrender, rest, relaxation, abnegation, grace, faith.*"

The capacity or incapacity for it is what divides the religious from the merely moralistic character.

The medico-materialistic explanation is that simple cerebral processes act more freely where they are left to act automatically by the shunting out of physiologically higher ones which seeking to regulate only succeed in inhibiting results.

Conversion: The word 'soul' need not be taken in the ontological sense. Buddhists or Humians might describe the same facts in the *phenomenal* terms. For them the soul is only a succession of *fields of Consciousness*: yet there is found in each field a part or subfield which figures as *focal* and contains the excitement and from which, as from a centre, the aim seems to be taken. Talking of this part we involuntarily apply words of perspective to distinguish it from the rest, words like, "here" "this" "now," "mine," or "me"; and we ascribe to the other parts the positions "there," "then," "that," "his," or "thine," "it," "not me." But a "here" can change to a "there" and a "there" become a "here," and what was "mine" and what was "not mine" change their places.

"Centre of gravity of man's thoughts varies according as his body of thoughts undergoes variations.

"One can see no farther into a generalization than just so far as one's previous acquaintance with particulars enables one to take it in."

(Agassis)

"Man's extremity is God's opportunity." "Let one do all in one's power and one's nervous system will do the rest."

The hot place in a man's Consciousness, the group of ideas to which he devotes himself and from which he works may be called the *Habitual Centre of his personal Energy*. It makes a great difference whether one set of his ideas or another be the centre of his energy. To say that a man is *converted* means that religious ideas, previously *peripheral* in his consciousness now take a central place and that religious aims form the habitual centre of his energy.

Up to what stage of spiritual development the Spiritual Excitement suffers a reaction?

The degree of Spiritual Excitement can get at last so high and strong as to be sovereign.

If we should conceive, for example, that the human mind with its different possibilities of equilibrium, might be like a many-sided solid with different surfaces on which it could lie flat, we might liken mental revolutions to the spatial revolutions of such a body. As it is pried up, say by a lever, from a position in which it lies on surface, A, for instance, it will linger for a time unstably half way up, and if the lever cease to wage it, it will tumble back or relapse under the continued pull of gravity. But if at last it rotate far enough for its centre of gravity to pass beyond surface A altogether, the body will fall over on surface B, say, and abide there permanently. The pulls of gravity towards A have vanished and may now be disregarded. The polyhedron has become immune against farther attraction from their direction.

Prof. Starbuck expresses the radical destruction of old influences physiologically as a cutting off of the connection between higher and lower cerebral centres. This condition is often reflected in experiences like the following :—

“Temptations from without still assail me, but there is nothing *within* to respond to them.”

The Ego here is wholly identified with the higher centres whose quality of feeling is that of withinness.

Perfect conduct is a relation between three terms: the *actor*, the object *for which he acts*, and the *recipients of the action*. There must be harmony between the three ; *intention*, *execution*, and *reception*.

One hears of the *mechanical equivalent of heat*. What we now need to discover in the social realm is the *moral equivalent of war*: something heroic that will speak to men as universally as war does and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible.

Carrying your life on the palm of your hand, making yourself manure to the tree of nationality. Hard-hearted, hard-headed, hard-fisted.

An appeal to numbers has no logical force.

Religion is indeed a thing of the heart. But that which enters the heart must first be discerned by the intelligence to be *true*. It must be seen as having in its own nature *right* to dominate feeling.

Creds are the grammar of religion. Speech never proceeded from Grammar but the reverse. As speech progresses and changes from unknown causes, grammar must follow.

Grammar the grave of language.

Ordinary Philosophy is like a hound hunting his own trail. The more he hunts, the farther he has to go. We travel on a journey that was accomplished before we set out. The real end is gained when we *stay still*. شانتی

Pleasure comes of the realization of desire, but the desire is primarily for some thing else than the pleasure. *The pleasure-seeker* is an abstraction. To such a one all pleasure must cease.

DYING TO LIVE

In a world which is essentially spiritual it is impossible to conceive that the essential law of spiritual life should not be the truth that underlies, overreaches and interprets all other laws and it is impossible to conceive that existence of spiritual beings should be a means to an external end or a link, like the other links in a chain of causation. A party first truly shows itself to have won the victory when it breaks up into two parties:—thus giving a proof of vitality.

Subject= Observer's point of view.

As the intelligence can shift itself, as it were, all sorts of points of view, it is one with all observers, it can further see things from the universal point of view. Especially does Science break away from personal subjectivity and see things as they are objectively.

Universality is readily confused with emptiness or passivity because it is freedom from all that is particular. In this sense it is sometimes said that true Science consists in silencing our own ideas that nature alone may speak. Nature, however, can speak only to an intelligence, and as an intelligence speaks in it. The aim of the relative discipline of Science is to free the subjective intelligence from all that separates it from the object; but if by that process thought were really made passive and empty, along with the partiality and one-sidedness of consciousness, consciousness itself would disappear. The process of the liberation of thought, from itself, therefore, is not the mere negation of thought, it is the negation of thought and being alike *as separate from each other*, and the revelation of their implicit unity. Here is the mind made to *renounce its idols*.

VOICE BUILDING EXERCISE.

1. Practise Glottis stroke exercise in the book.
2. Whisper the vowels:— a, e, i, o, u, ow, oy, each three times and then at once speak them sharply and loudly each three times.
3. Speak each of the above vowels sharply and loudly nine times.
4. Laugh them.
5. Sob „
6. Pant „
7. Sigh „

Now proceed with soft-tone exercise in the book.

Now prolong softly without wavering each of the vowels.

Now while sounding the vowels move jaws from side to side as rapidly as possible.

Now proceed with swelling tone exercises in the book.

Now swell on each vowel.

„ „ vowels continuously.

EXERCISES IN INFLEXION.

Major rising,

Major falling,

Both,

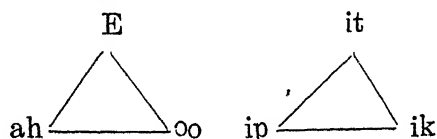
Minor rising followed by minor falling.

Minor rising „ „ major „

Major rising „ „ minor „

Circumflex rising and falling monotone.

All these to be exercised with the vowels.



Religion is decried as a relic of barbarism.

Now animals and barbarians also eat as we *do*.

Should we not say on that ground the Eating is a relic of Barbarism?

Being shared by the Savage along with the Civilized
Religion

is something which appeases the hunger and thirst of the Soul and is as essential as food for the body. The articles of food, the way of eating may be changed from time to time, but Eating itself can never be given up, nor can any one of the essentials in food be spared.

1. *Ques.*—What is the greatest riddle?

Ans.—Life, for we all have to give it up.

2. *Ques.*—Safest Banks, best stock,—most profitable share?

Ans.—The farmer's earth banks, live stock and ploughshares.

3. *Ques.*—How can you always have what you please?

Ans.—If you will be pleased with what you have.

4. *Ques.*—What is matter?
Ans.—Never mind.
What is mind? No matter.
5. *Ques.*—What man is born with three hands?
Ans.—The man who gets a right hand, a left hand and a little behind-hand.
6. *Ques.*—I tremble at each breath of air and yet can heaviest burden bear?
Ans.—Water.
7. *Ques.*—What does the worthy man think is more blessed to give than to receive?
Ans.—Kicks, pills and advice.
8. *Ques.*—What common thing is very uncommon?
Ans.—Common sense.
9. *Ques.*—Why are people very generous when they hear a sermon?
Ans.—They give it all away.
10. *Ques.*—Which is the largest room in the world?
Ans.—Room for improvement.
11. *Ques.*—What is it that a king can do and God cannot?
Ans.—A King can banish or deport men of his subjects from his kingdom, God cannot.
12. *Ques.*—What does a man see every day and God never sees?
Ans.—His equal.
13. *Ques.*—What is better than an *idea*?
Ans.—You dear.
14. *Ques.*—Why does a preacher have an easier time than a Doctor or lawyer?
Ans.—Easier to preach than practice.
15. *Ques.*—What low-born ill-bred fellow has noble blood in him?
Ans.—A flea when it bites lords and ladies.
16. *Ques.*—An Englishman to Abraham Lincoln:—
What was your family coat of arms?

Ans.—Shirt-sleeves.

17. *Ques.*—This side of the river is “the other side” ?

Ans.—That is one side, therefore, this is the other side.

18. *Ques.*—When is the new birth reliable ?

Ans.—When the second birth precedes the first one.

19. *Ques.*—What did Adam first plant in the garden of Eden ?

Ans.—His foot.

20. *Ques.*—Why are potatoes and corn like the Pharisees ?

Ans.—They have eyes and see not, and ears and hear not.

21. *Ques.*—Zeno said, “Motion is impossible.”

A body cannot move in the place where it is, for the place is no larger than the body, and it cannot move in another place, because it is not there.

Ans.—But it can move out of one place into another.

22. *Ques.*—A cat has nine tails.

Ans.—One cat (1) One tail

no cat (8) eight tails

therefore one cat nine tails

Such is the lame logic of Nyayikas and other scholastic polemical philosophers of India and Europe.

23. *Ques.*—*Palindromes*

شکریہ ترا زوے وزارت برکش—شو همره بلبل باب هر مهوش

(2) According to Sidney Smith, how did Adam introduce himself to Eve ?

Madam, I'm Adam.

(3) Napoleon speaks of himself

“*Able was I ere I saw Elba.*”

24. *Ques.*—Squaring the circle.

Ans.--

C	I	R	C	L	E
I	C	A	R	U	S
R	A	R	E	S	T
C	R	E	A	T	E
L	U	S	T	R	E
E	S	T	E	E	M

25. *Ques.*--How can you get rid of callers who don't know when to go ?

Ans.--Do as Longfellow used to do; invite them out to see the view from the piazza, after which it is easier to go than to return to the house.

26. *Ques.*--A good-hearted man is more apt to become dissipated than a mean man, because--

Ans.--Sweet things spoil more easily than sour things; and warm things more easily than cold things.

27. *Ques.*--We say: "Strike while the iron is hot." But what did Cromwell say ?

Ans.--Not only strike while the iron is hot, but make it by striking. Don't simply improve a chance when you have it, but make a chance.

28. *Ques.*--Why are newspapers reliable ?

Ans.--They *lie*, then they *lie again*, or they *re lie*, and so are reliable.

29. *Ques.*--Variety is the spice of life." What, then, is the food of life ?

Ans.--Uniformity, regularity order.

30. *Ques.*--What poet does everybody want ?

Ans.--Moore (more).

31. *Ques.*--What is the difference between a soldier and a belle ?

Ques.--The one faces the powder and the other powders the face.

32. *Ques.*--What does everybody give and few take ?

Ans.—Advice.

33. *Ques.*—What gives a cold, cures the old and pays a doctor?

Ans.—A draught.

34. *Ques.*—Difference between a book and a cat?

Ans.—The one has the *claws* at the end of the paws; the other has the pause at the end of the clause.

35. *Ques.*—I often murmur but never weep;
Always lie in bed, but never sleep.
My mouth is larger than my head,
And much discharges though never fed;
I have no feet, yet swiftly run;
The more falls I get, move faster on.

Ans.—River.

36. *Ques.*—When is it right to lie?

Ans.—When you are in bed.

37. *Ques.*—Is life worth living?

Ans.—It depends on the liver.

अहम् ब्रह्म परम् धाम । } भागवत्
ब्रह्मैवाहम् परम् पदम् ॥ }

That is the conclusion of Bhagvatam.

Rather, that is how Bhagvata concludes.

St. Augustine ! Well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame !

The responsibility of caring for himself is a necessary factor in Man's Evolution.

That must not be too long delayed.

Isolation from the world (in Colleges) in order to prepare for the world's work is folly. You might as well take a boy out of the blacksmith's shop in order to teach him blacksmithing.

The hands that help are better far than the lips that pray.

The third generation of the Superior class is always impotent under the present state of Civilization.

What the world calls *success* fevers and enfeebles.

Caste is a Chinese wall that shuts people in as well as out.

Revolution is a surgical operation that ever leaves the roots of the cancer untouched.

Every preacher who preaches hell (or Kali Yuga) is going straight to the hell he preaches.

HIGH PRESSURE CIVILIZATION.

Sublimely stupid and beautifully dull.

“ Because I like a pinch of salt in my porridge is no reason that I want to be immersed in brine.”

I doubt the wisdom of being too wise ; and I see much wisdom in some folly.

We get anything for which we prepare.

To win all we must give all.

A good man in an exclusive heaven would be in hell.

Absolve you to yourself and you shall have the suffrage of the world.

Make not your life a mere apology but a life.

A man never rises so high as when he knows not whither he is going.

The man who lives Truth, knows no more of it than

the fishes know of the sea. Such a one does not think it worth while to formulate it.

The world bestows its big prizes, both in money and honours, for but one thing. And that is Initiative.
Doing right thing without being told.

Things that chew the cud do not catch any things.

A great success is always made up of an aggregation of little ones.

The man who does his work so well that he needs no supervision, has already succeeded.

Too much cold burns,
Excessive sweets are sour,
Too much joy melts into tears,
Too much genius engenders madness,
And, strangest satiety of all is
Too much Love torments.

We grow through *Expression* and the large Colleges afford a very imperfect means for *Expression*—all is *impression*, repression, and suppression.

If you lend a willing ear to any man's troubles, you make them your own, and you do not lessen his. هم راضي
and no همدردي

It is like the catching of contagion.—دهي جمانا
Two blacks do not make one white.
Do not add to the misery of the world.
Keep fear and hesitation and distrust at bay.

Fallen fruits may be known to have belonged to the tree because they lie beneath it, though its shadow neither protects them from corruption, nor from the Elements.

No true reform is possible which is not in its essence a development—i. e., which is not already contained in germ in that which has to be reformed.

The revolutionary contempt of the past is fatal to all real progress, for it is only in the past that we can find such an explanation of the present as may enable us to see in it the germ of the future,—the spirit of the years to come, yearning to mix itself with life.

People are apt to misunderstand Emerson, and perhaps he does understand himself, when in some of his earlier Essays he talks so much about the virtues of *Non-conformity*.

Absolute non-conformity would lead to nothing short of being chained in the lunatic asylum.

Adaptation, Concession, proper Conformity constitute Education.

The question is not between *Conformity* and *Non-Conformity*. It is between conformity to the small and seeming, and conformity to the Universal and Real. He who sacrifices the former at the altar of the latter wins. The former is the fruitful source of all *sins*. The latter is Virtue and it should be observed so long as the Universal and Real has not become one with our being, a part and parcel of our life. Then and not until then there is no *conformity*, perfect freedom. Well, if you break the laws, you will learn this higher conformity the more quickly.

Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

“ Act as if by your action the maxim or rule which it involves were about to be turned into a *universal law of Nature*. ”

Be like *gravitation* or *fire* respecting no personalities but the law of your *Universal Nature*.

That is no secure path to a higher kind of knowledge, which begins by a *quarrel* with the facts of life and the ordinary consciousness of these facts.

The words of triumph mean much or little just in proportion to the greatness of the struggle (in the eyes of others), and the thoroughness with which it has been

fought out, and they will not be listened to with patience on the lips of any one who has evaded his strongest enemies.

PARALOGISM.

The *objections* to the अनिर्वचनीय nature of Maya by some Pandits are like : as if one should say that " it is impossible to see the Sun because we cannot throw the rays of the candle upon it. "

ABOUT प्रत्यक्ष प्रमाण.

If knowledge is the relation of an object to a conscious subject, *it is the more complete, the more intimate the relation ; and it becomes perfect* when the duality becomes transparent, when subject and object are indentedified, and when the duality is seen to be simply the necessary expression of the unity,—in short, when consciousness passes into self-consciousness. That is the highest knowledge, why call it Unknowable? This highest knowledge is one with Peace, *आन्द—चित्त (सच्चिदानन्द)*.

(How can the knower be known ?) Why not ? As the lightning sleeps in the dew-drop, so in the simple and transparent unity of Self-consciousness there is held in equilibrium that vital antagonism of opposites, which as the opposition of thought and things, of mind and matter, of spirit and nature seems to rend the world asunder. The intelligence is able to understand the world, or in other words, to break down the barrier between itself and things and find itself in them, just because its own existence is implicitly the solution of all the division and conflict of things.

एकोऽहम् बहुस्यामः

When we say that knowledge is possible, we imply that the intelligence can raise itself above the accidental, partial, changing point of view which belongs to the local self. If each man were to make this false ego the Ptolemaic geocentre, neither *intellectual* nor *moral* life could possibly be his.

Compare with:--Do unto others as you would they should do to you.

The points of view of the family, the State, and humanity should be ours.

A clear indication of all being my Self.

The most moral and most enlightened is one who has throughly realized himself as the Self of all.

NOTE BOOK NO. 11.

The whole world must move with One who lives as one with the whole world. Rama.

ॐ

राम

[Religion]

The Unseen

ब्रह्म सत्यं जगन्मिथ्या

Life is based on the fact that material sensations actually present may have a weaker influence on our action than ideas of remoter facts. "Practical Reason" illumines the "Pure Reason."

The material objects are blindly and mercilessly wielding people's desires all the time. Religion aims to set you free of their hypnotizing influence.

The absolute determinability of our mind by abstractions (moral law etc.) is one of the cardinal facts in our human constitution.

The soul opened out into the Infinite and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep—the deep within being answered by the unfathomable deep without, reaching beyond of stars. The ordinary sense of things around faded. Nothing but an ineffable joy and exaltation remained. No consciousness was left save that of being wafted upwards and almost bursting with emotion. Perfect equilibrium—"God surrounds me like the physical atmosphere. He is closer to me than my own breath. In Him literally I live and move and have my being."

Religious experiences are as convincing as any direct sensible experience can be, and they are, as a rule, much more convincing than results established by mere logic ever are.

The *hero* is he who lives in the inward sphere of things, in the True, Divine and Eternal, which exists always,

Unseen to most, under the Temporary, Trivial: his being is in that; he declares that abroad, by act or speech as it may be, in declarings himself aboard. His life is a piece of the everlasting heart of Nature herself; all men's life is,——— but the weak may know not the fact and are untrue to it, in most times; the strong few are strong, heroic, perennial, because it cannot be hidden from them.

RATIONALISM.

"If we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and Science, and that they inwardly and privately follow, we have to confess that the part of which "Rationalism can give an account is relatively superficial," *Prof. James*.

It is the part that has the *prestige* undoubtedly, for it has the loquacity, it can challenge you for proofs and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all they come from a deeper level of your nature than the loquacious level which rationalism inhabits. Your whole sub-conscious life, your impulses, your faiths, your needs your divinations have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely knows that that result must be truer than any logic-chopping rationalistic talk, however clever that may contradict it. The inferiority of the rationalistic level in founding belief is just as manifest when rationalism argues for religion as when it argues against it. Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalized philosophy is but its showy translation into formulas. The unreasoned and immediate assurance is the deep thing in us. The reasoned argument is but a surface exhibition.

"Even admitted truths," says Mill, "are apt to lose their interest for us unless stimulated by collision with the contradictory error."

And progress goes on by conflict through struggle. True!

But here is also the other side of the question. We believe in Euclid or in the ordinary principles of conduct, is it necessary then for some people to be constantly denying that two sides of a triangle are greater than the third or doubting that murder is objectionable? An opinion, sirs, gains vividness rather from constant application to conduct than from habitual opposition.

The talent of silence.

The suffering man ought to consume his own smoke; there is no good in emitting *smoke* till you have made it into *fire*, which in the metaphorical sense too, all smoke is capable of becoming.

A man that cannot hold his *peace* till the time come for speaking and acting is no right man.

A man is not strong who takes convulsive fits, though six men cannot hold him then.

He that can walk under the heaviest weight without staggering, is strong.

Religions usually claim to be wonderful *inner paths* (trap door) to a supernatural kind (subterranean tunnel) of *happiness*.

THEODORE PARKER.

"I have done wrong things enough in my life, and do them now; I miss the mark, draw the bow, and try again. But I cannot sit down and whine and groan against non-existent evil."

MARIE BASHKIRTSEFF.

"I enjoy weeping, I enjoy my despair; I enjoy being exasperated and sad. I feel as if there were so many diversions. I cry, I grieve and at the same time I am pleased—no, not exactly that—I know not how to express it. But everything in life pleases me, and in the midst of my prayers for happiness, I find myself happy at being miserable

It is not I who undergo all this—my body weeps and cries but something inside of me which is above me is glad of it all.”

HEALTHY-MINDED OPTIMISM.

All invasive moral states and passionate enthusiasms make one feelingless to evil in some direction. The common penalties cease to deter the heroic patriot, the..... usual prudences are flung by the lover to the winds. When the passion is extreme, suffering may actually be gloried in, provided it be for the ideal cause, death may lose its sting, the grave its victory. In these states the ordinary contrast of good and evil seems to be swallowed up in a higher denomination, an omnipotent excitement which engulfs the evil, and which the human being welcomes as the crowning experience of his life.

“Would you escape from every ill? Never lose this *Recollection of God*, neither in prosperity, nor in adversity, nor on any occasion whichever it be. Invoke not, to excuse yourself from this duty, either the difficulty or the importance of your business for you can always *remember* that God sees you, that you are under His eyes, with Him. If a *thousand times an hour you forget Him, reanimate a thousand times the Recollection*. If you cannot practise this exercise continuously, at least make yourself as familiar with it as possible; and like unto those who in a rigorous winter draw near the fire as often as they can, go as often as you can to that ardent fire which will warm your soul.”

While reading or engaged otherwise, the usually wandering mind, kept with God, Peace, Bliss = Recollection leading to Conversion.

Sectarian Scientists, if they had their ways, would practise far worse intolerance on men of Religion to-day than ever the Church people did on Scientists. Science Sectarianism is growing bigoted enough to give no quarters to religion, if it can help. But wait dear Utilitarians, Religion is nothing, if it is not useful.

Science = mounting the house top to reach the stars. Religion makes use of Nature just as much as, and even more than Science employs her. Rainbow, Moon, landscapes, billowy ocean, glorious Himalayas, stars, cascades, laughing streams throw the man of Religion into the very heart of Nature, transcendental Ecstasy; whereas as Scientist remains struggling at the surface, counting the leave and registering the passing hues and forms.

With all her classifications and nomenclatures, hearsays and wrappings, classical namings and cobwebs of analyses, and Pharisaic airs, Science falls only like the faintest gauze before the reality—hardly concealing a single blade of grass or damaging the light of the tiniest star. God could not be hid under the heaps of Scientific terms. They call It the Unknowable, the very Soul of all *knowledge*!

Science begins with *foot*, the unit of measurement; Religion right with the *heart*.

It is no good trying to set straight the roof and chimneys when then the whole foundation is absent.

Professor James sums up his Gifford Lectures thus:—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance.
2. That union (or harmonious relation) with that higher universe is our true end.

De-anthropomorphization.

Object]	<i>Science</i> deals with it
Subject	{	1. <i>Philosophy</i> tries to treat of it, but in so doing must evidently make an object of it.
		2. <i>Religion</i> feels it.

Science and Philosophy offer only a *printed bill* of fare as the equivalent for a *solid meal*.

In Science:—

As in stereoscopic or kinetoscopic pictures *seen out side*

the instrument (Self, religions), the third dimension, the movement, the vital element are not there. We get a beautiful picture of an express train supposed to be moving but where in the picture is the energy or the fifty miles an hour?

Philosophy deals with <i>thought</i>	}	Subject
Religion with <i>feeling</i> (tonic)		
Morality with <i>conduct</i> .		

Science with objective facts.

Worship = wonderment.

Wonderment at one object = Element (differential)

Continuous wonderment at all the objects coming up consecutively in view makes the *Childlike* pure saint.

In other words integration of wonderment or

root

f wonder d. object = Mahatma.

"I "at "x = appearance $\log \frac{a}{x}$

wonder = $\frac{a}{x}$

God is not *known*, He is not understood, but by religion) He is *used*———sometimes as meat-purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love.

Botanist knows the mango, gardener looks after it, the boy eats it.

AIM OF RELIGION.

Not the question about God, and not the origin, and inquiry into the origin and the purpose of the world is religion, but the question about Man. All religious views of life are anthropocentric.

Religions = that activity of the human impulse towards self-preservation by means of which Man seeks to carry his essential vital purposes through against the adverse press of the world by raising himself freely towards the world's ordering and governing powers when the limits of his own strength are reached,

"When mystical activity is at its height, we find consciousness possessed by the sense of a being at once *excessive* and *identical* with the self: great enough to be God, inferior enough to be *Me*."

AGREEMENT.

All the religions in the world—

- (1) Begin with the divided self and the struggle—
- (2) They involve the change of personal centre and the surrender of the lower self.
- (3) They express the *appearance* of exteriority of the helping power and yet account for our sense of union with it.

Brain:—

"The body of our thought-consciousness consists of feeling, and only the *from* constitutes what we distinguish as intelligence. The intellectual element is limited to recognition of the co-existences and sequences among sensations and co-ordination of feelings.

That part which we ordinarily ignore when speaking of *mind* is its essential part, *viz.*, feelings. The emotions are the masters, the intellect is the servant. Little can be done by improving the servant (intellect) while the master (feelings) remain unimproved. The guidance of acts through perception and reason has for its end the satisfaction of feelings which at once prompt the acts and yield the energy for performance of the acts; for all the exertions daily gone through, whether accompanied by agreeable or disagreeable feelings, are gone through that certain other feelings may be obtained or avoided." *H. Spencer.*

Belief is great life—giving. The history of a nation becomes fruitful soul-elevating, great as it believes.

These Arabs, the man Muhammad, and that one century is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada!

Whoever lives not wholly in this Divine Idea, or living partially in it, struggles not, as for the one good, to live wholly in it,—he is, let him live where else he like, in what pomps and prosperities he like, no Literary Man; he is says Fitch, a bungler, a non-entity.

Scepticism means not intellectual Doubt alone, but moral Doubt; all sorts of infidelity, insincerity, spiritual paralysis.

While an evil is very great, it attracts little or no attention; when from one or other cause it is mitigated, recognition of it brings efforts to decrease it; and when it has much diminished there comes a demand that strong measure shall be taken for its extinction. Natural means having done so much, a peremptory call for artificial means arises. As in darkness. *H. Spencer.*

The Carlylean theory of the Great Man and his achievements is defective as it absolutely *ignores* the genesis of social structures and functions which has been going on through the ages. It is as though a child seeing for the first time a tree, from which a gardener is here cutting off a branch and there pruning away smaller parts, should regard the gardener the only visible agent, as the creator of the whole structure.

“Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.” *Gibbons.*

I am the Sun, जगत् (world) is mere نور (beam) in Me.

Spiritual study in solitude combined with regular entering into silence, properly conducted, will develop that heroic Truth-Consciousness whereby the sins, sorrows, though of body, and bodily fears will fall off as a scab when the wound is healed.

Belief I define to be the healthy act of a man's mind.

We have our mind given to us, not that it may cavil and argue, but that it may see into something, wherein we are then to proceed to act. A man lives by believing something.

HEROES.

“ They were men of such magnitude that they could not live unrealities,—clouds, froth and all inanity gave way under them ; there was no footing for them but on firm Earth ; no rest or regular motion for them, if they got not footing there. ”

CREEDS.

The more evident the truth, the more difficult to understand its efficacy at a particular conjuncture. A syllogism or a “ Self-evident truth ” is not a thing walking about on two legs, which suddenly catches hold of people and converts them. The truth was always there, and the secret must lie in the *variable*, not in the factor.

THEOLOGIES.

The great theological controversies are the conflict of rival solutions of one great problem: how to reconcile philosophy to superstition.

Theology = Reason put in chains, forced to grind the philosophical mill and bring out the orthodox dogma.

SIR JOHN LUBBOCK.

It is not too much to say that the horrible dread of unknown evil hangs like a thick cloud over *savage life* and embitters every pleasure.

Cf. Jos. Addison's Essay on Pleasure. Memento Mori—which explains the reason for it.

“ The advantage which disciplined soldiers have over undisciplined hordes follows chiefly from the *confidence* which each man feels in his comrades. ”

Darwin.

विनश्यत्स्व विनश्यंतं यः पश्यति स यश्नति ।

All the definitions of health or disease given so far

have been imperfect and incomplete.

Health = that state of body and mind where God is visible far and near. (Short-sightedness in and out and long-sightedness both cured). The health-degree of all other conditions is to be measured by this standard.

Forms which grow round a substance, if we rightly understand that, will correspond to the real nature and purport of it, will be true good; forms which are consciously put round a substance bad.

Smooth-shaven Respectabilities not a few one finds, that are not good for much.

Small thanks to a man for keeping his hands clean, who would not touch the work but with gloves on! The wild rude Sincerity, direct from Nature, is not glib in answering from the witness box; in your small-debt *pie-powder* court, he is scouted as a counterfeit.

My system is not for promulgation *first of all, it is for serving myself to live by.*

"The man's (Cromwell's) misery, as man's misery always does, came of his greatness."

All his (Cromwell's) great enterprises were commenced with prayer. In dark inextricable-looking difficulties, his officers and he used to assemble, and pray alternately, for hours, for days, till some definite resolution rose among them, some door of hope, as they would name it, disclosed itself. A superior man must have reticence in him. If he walk wearing his heart upon his sleeve for daws to peck at, his journey will not extend far! There is no use for any man's taking up his abode in a house built of glass.

The noble silent men, scattered here and there; each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the Earth. A country that has none or few of these is like a forest which has no *roots*, which has all

turned into *leaves* and *boughs*.

" Seekest thou great things, seek them not, " The Sun may be dimmed many a time, but the Sun does not let itself grow a Dimness. So a Hero.

Scepticism writing on Belief is equivalent to Blindness-laying down the Laws of Optics.

Self-deception, 'once yielded to all other deceptions follows naturally more and more.

What a paltry patchwork of theatrical paper-mantles, tinsel and mummery had this man (Napoleon) wrapped his own great Reality in, thinking to make it more real thereby. The man was given up to strong delusion, *that he should believe a lie*, a fearful but most sure calamity.

किंतेन नकृतं पापं चौरैर्याताप हरिणा ।
योऽन्यथा सन्त मात्मान मन्यथा प्रतिपद्यते ॥

(सनत्सुजात महाभारत)

" What sin is not committed by that thief who steals away his own self by regarding his self as one thing while it is a different thing. "

THE FAITH.

What care I for caste or creed ?
It is the deed, it is the deed.
What for class or what for clan ?
It is the man, it is the man ;
Heirs of love, and joy, and woe,
Who is high and who is low ?
Mountain, valley, sky and sea,
Are for all humanity.
What care I for robe or stole ?
It is the soul, it is the soul;
What for crown, or what for crest ?
It is the heart within the breast ;
It is the faith, it is the hope,
It is the struggle up the slope ;
It is the brain and eye to see,
One God and one humanity.

THE OPEN SECRET.

The divine Idea that lies at the bottom of Appearance ; open to all, seen by almost none.

World = realized Thought of God.

This sacred mystery while others forget it, the prophet or poet knows it, *he has been driven to know it*, he finds himself living in it, bound to live in it. For him it is no hearsay, but a direct Insight and Belief. whosoever may live in the shows of things, for him it is a necessity of Nature to live in the very factor of things.

“ To the mean eye all things are trivial as certainly as to the jaundiced eye they are yellow. ” *Carlyle.*

We will not estimate the Sun by the quantity of gas light it saves us.

“ To *know* a thing, what we call knowing, a man must first *love* the thing, sympathise with it ; that is, be virtuously related to it. ”

If he have not the courage to put down his own selfishness at every turn, the courage to stand by the *dangerous true*, at every turn, shall he know ?

Your morality and insight are always of the same dimension. Whatever is truly great springs up from the inarticulate deeps.

ISLAM IS ALL.

Is not every true Reformer, by the nature of him, a Priest first of all ? He appeals to heaven's invisible justice against Earth's visible force ; knows that it, the invisible, is strong and alone strong. He is a *seer*, seeing through the shows of things ; he is a believer. At all turns, a man who will *do* faithfully, needs to *believe* firmly. If he have to ask at every turn the world's suffrage, if he cannot dispense with the world's suffrage, and make his own suffrage serve, he is a *poor-eye servant* ; the work committed to him will be misdona.

SINCERE CANT.

"You do not believe," said Coleridge, "you only believe that you believe."

The spiritual will always body itself forth in the temporal history of men; the spiritual is the beginning of the temporal.

The merit of originality is not novelty, it is sincerity. The believing man is the original man; whatsoever he believes, he believes it for himself, not for another.

Every worker in all spheres is a worker not on *semblance* (دنیا) but on *substance*.

LUTHER.

Perhaps no man of so humble, peaceable a disposition ever filled the world with contention. We cannot but see that he would have loved privacy, quiet diligence in the shade; that it was against his will he ever became a notoriety.

"These words of mine, words of truth and soberness, aiming faithfully as human inability would allow to promote God's truth on Earth, and save Men's souls, you, God's vice-regent on Earth, answer them by the hangman and fire! you will burn me and them for answer to the God's message they strove to bring you? You are not God's vice-regent, you are another's than His, I think! I take your Bull as an emparchmented Lie and burn it. You will do what you see good next; this is what I do."

"I stand on this, since you drive me to it. Standing on this, I a poor monk, am stronger than you all. I stand solitary, friendless, but on God's Truth; you with your tiaras, triple hats, with your treasures and armouries, thunders spiritual and temporal, stand on the Devil's Lie, and are not so strong!"

DIET OF WORMS.

The world's pomp and power sits there on this hand, on that stands up for God's Truth, one man, the poor minor

Hans Luther's son. Friends had reminded him of Huss, advised him not to go; he would not be advised. A large company of friends rode out to meet him, with still more earnest warnings; he answered, "Were there as many Devils in Worms as there are roof-tiles I would on."

I have seen and defied innumerable Devils. "Duke George of Leipzig, Duke George is not equal to one Devil—far short of a Devil; If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running."

Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one!

We may say the Old never dies till this happen, till all the soul of good that was in it have got itself transfused into the practical New.

It is with all things as with the ebbing of the sea: you look at the waves oscillating hither, thither on the beach; for minutes you cannot tell how it is going; look in half-an-hour where it is! Look in half a century where your caste system goes!

Noble strength, very different from spasmodic violence.

Give a thing time, if it can succeed, it is a right thing.

Alas, is it not too true that many men in the van do always, like Russian soldiers, march into the ditch of Schweidnitz, and fill it up with their dead bodies, that the rear may pass over them dryshod and gain the honour?

JOHN KNOX.

Had he been a poor Hulf and half, he could have crouched into the corner like so many others; Scotland had not been delivered; and Knox had been without blame.

Knox, Buddha, Muhammad, Cromwell commenced their apparent work after 40.

He is a criminal forsaking his post who holds the world that is in him silent,

Knox felt what a baptism he was called to be baptised withal. He burst into tears.

“ He lies there, ” said the Earl of Morton at his grave, “ who never feared the face of man. ”

TOLERANCE

But on the whole, we are not altogether here to tolerate ! We are here to resist, to control, to vanquish, withal. We do not tolerate Falsehoods, theories, Iniquities, when they fasten on us. Get behind me, Satan, I will take—. Smooth Falsehood is not order ; it is the general sum total of *Disorder*. Order is Truth.

WHAT IS HEROISM ?

Faith in the Invisible, not as real only, but as the only Reality. Time through every meanest moment *of it* resting on Eternity.

If we see into any thing and not *merely dismiss it with a name*, there is wonder for us at every turn.

The green flowery rock-built Earth, the trees, the mountains, rivers, many sounding seas ;—that great deep sea of azure that swims overhead ; the winds sweeping through it ; the black cloud fashioning itself together, now pouring out fire, now hail and rain ; what *is it* ? Ay, what ? At bottom we do not yet know ; we can never know at all. *It is not* by our superior insight that we escape the difficulty ; it is by our superior levity, our inattention, our *want* of insight. It is by not thinking that we cease to wonder at it.

WORSHIP

is transcendental wonder.

Every object a window through which we may look into Infinitude itself. Every admiration, adoration of a star or natural object is a root or fibre of the tree of Spirit Life, but the deepest root of all — the tap root—is the wonder at Man Himself.

Trying to prove to others your Faith by logic — chopping is to sow fear in your own heart.

The Hero is a Hero at all points; in the soul and thought of him first of all. "Sincerity, I think, is better than grace." *Carlyle.*

A lever held farther away from the fulcrum works more effectively. And so a suggestion (in the normal state) the more indirect it is, the more effective.

The first duty for man is still that of subduing fear. We must get rid of fear: we cannot act at all till then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks too as a slave and coward, till he have got Fear under his feet. Now and always the completeness of his victory over Fear will determine how much of a man he is.

Old Norse kings, about to die, had their body laid into a ship; the ship sent forth, with sails set and slow fire burning it, that once out at sea, it might blaze up in flame, and in such manner bury worthily the old hero, at once *in the sky and in the ocean!*

"Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts." *Marcus Aurelius.*

Conscience = Persistent social instinct, looking backwards and serving as a guide for the future.

We cannot do without our inheritance from the forefathers; the society which renounces it must be destroyed from without. Still less we can do with too much of it; the society in which it dominates must be destroyed from within.

دُک کر کھڑا ہوں خوف سے خالی جہان میں
تسکین دل بھری ہے میرے دل میں جاں میں
شب ہو ہوا ہو دھوپ ہو طوفان ہو چھیڑ چھاڑ

جنگل کے پیڑ کب اُنہیں لاتے ہیں دھیان میں
گردش سے روزگار کے ہل جائے جس کا دل
انسان ہو کے کم ہے درختوں سے شان میں

What is Science but a kind of wantonness and luxury of the mind, a greediness and gluttony of the brain ?

That longs to eat forbidden fruit again ; and grows more desperate like the worst diseases, upon the nobler part, the mind it seizes ?

Ques.—If mind was under law, moral responsibility could not exist ?

Ans.—When we stumble over a stone, we attach no responsibility to the stone: we neither punish nor reward it. But if a dog trips us up by running between our legs, we hold him responsible and administer punishment. Wherever we have reason to believe that punishment or reward will be effectual in procuring what we desire or preventing what we dislike, there we place responsibility, that means simply adding a new link to the chain of causation, (already in operation) *an idiot or infant not responsible.*

By punishment or reward we aim at creating a stronger desire than the desire to steal ; *viz.*, the desire to avoid the pain of punishment.

“Pain may be likened to the heat produced in a machine by destructive friction, and pleasure to that musical hum which comes from a machine that is doing its work without injury to itself.”

Every individual lives, moves, and has his being under the influence of the opinions and feelings of those of his fellows with whom he comes in social contact.

ORIGIN OF FEAR.

During the ages of Evolution, as the nature of man grew from the solitary into the social his Social, dependence constantly increased, With this increase of social depen-

dence, increased his fear of the loss of social help, until the fear became instinctive. Now it works unconsciously like the breathing process.

NEEDED

Solitude (spiritual) (the parent of fearlessness) in society (*parent of love*).

History of Progress = " continuous adjustment of the internal relations of each individual to the external relations."

Ethics appeals to *conduct*.

Religion to *motive*,

As a debt to humanity, in order to work at your best, as an obligation to the future, you must have a clear Conscience and even no conscience as to the past.

" Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, let him utter no agreeable falsehood; that is the eternal law." (*Manu*).

Morality = Respect for social order, seeing in others what we see in one body called mine.

Abuse of morality = Sense of possession, and loss of *independence*.

Often enough the rule has been:—

The more religious the people, the more conspicuous was their lack of morals.

" Those who only respected human life, because God had forbidden murder have set their mark upon Europe in fifteen centuries of blood and fire." (Clifford Lectures on Ethics and Religion)

The moral beauty of the "*beatitudes*" is certainly marred by the suggestion of a more than compensating reward.

" Man's unhappiness comes of his greatness; it is because there is an infinite in him which with all his cunning he cannot quite bury under the finite." *Carlyle*.

Rama's { O Rama, let this body belong to the public,
 creed { *And let us live together,*

You and I , you and I .

باهر کام کر آئیے - تو گھر میں آ بیٹھے - بس میں اور تم -

Now at last the meaning *has become clear of the old saying*;— *ہنوماں* for Him *مالا* and *ارپن*.

Sin = Disobedience of God.

Obedience = doing just that which will keep you with Him. If the God-man understands the language even of birds and animals, why not of the different sects in the country ?

وہ ایک دوسرے کی بولی نہیں سمجھتے

Jnani understands all, *i. e.* , loves all, defends all. Understanding is defending.

When we dig deep enough, water comes out. So with tears.

Dirt is riches in the wrong place.

Ethical Process = “ Progress from self-interest to self-annihilation. ” *Hartley.*

Names (*पद*) are “noise and smoke, ” the important point is to have a clear and adequate conception of the fact signified by name.

Heavytax is levied upon all forms of success, and failure is one of the commonest disguises assumed by blessings.

Bee-hive communistic society	}	To each
		according to his need.
		From each according to his capacity.

Each bee has its duty and none has any rights.

“ Strong in will
 To live, to seek, to find and not yield. ”
 “ It may be that the gulfs will wash us down,
 It may be we shall touch the Happy Isles,
 But something ere the end,
 Some work of noble note may yet be done. ”

When a colony reaches the limit of possible expansion, *the surplus population must be disposed of somehow*; or the fierce struggle must recommence and destroy the peace. There is no escape from division, civil war, bickering etc; except in putting checks to *further increase of population* and emigration.

THE FATE OF GOLDEN RULE.

“ Do as you would be done by, ” *i. e. ,*

Put yourself in the place of the man towards whom your action is directed.

Could you put yourself in the place of the robber and apply the Golden Rule ?

It is the refusal to continue the struggle for existence. The followers of the Golden Rule may indulge in hopes of heaven, but they must reckon with the certainty that other people will be masters of the Earth.

In most Institutions, the prosperity and glory of the soul-saving machine become the end, instead of a means, of soul-saving.

Error which is not pleasant is surely the worst form of wrong.

Shakti ! “ Nature wants nothing but a fair field and free play for her darling, the strongest. ”

Having created God in their own image, theologians find no difficulty in ascribing to Him their own motives.

Every pleasure increases vitality ; every pain (feeling of melancholy) decreases vitality.

Sunshine raises the rate of respiration ;

Raised respiration is an index of raised vital activities in general.

There is no such tonic as happiness.

Morality springs from the meditation

I am *Bliss in All*.

Peace in the heart makes us fit to survive.

He wins in the struggle who carries *more happiness* within his heart. The vitality and life of the sorrow-stricken is sapped.

“ The ideally moral man is one in whom the moving Equilibrium is perfect.” Herbert Spencer.

“ We must recognize the fact that, considered apart from other effects, it is immoral so to treat the body as in any way to diminish the fulness or vigour of its vitality.” Herbert Spencer.

Questions of eating and drinking have supreme moral significance.

Sentient existence can evolve only on condition that pleasure-giving acts are life-sustaining acts.

In a *jyāni* (ज्ञानी) the feeling of obligation plays no part and so his acts are *purely moral*, being *guided by love* and joy-inspiring.

True morality is free of fear and obligation.

(Fear—social, political or religious.)

Perfect Morality = Justice and beneficence.

fulfilment of contracts,

Where satisfaction to self is indential with collective benefit to others.

Where the *Complete living* of the individual consists with, and conduces to, the complete living of all.

It is quite consistent to assert that happiness is the ultimate aim of action, and at the same time to deny that it can be reached by making it the immediate aim.

In order to *get* them *one must forget* them.

All desires are nascent forms of the feelings to be obtained by the efforts they prompt.

“The sense of duty or moral obligation is transitory and will diminish as fast as moralization increases.”

H. Spencer.

The individual who is inadequately egoistic loses more or less of his ability to be altruistic.

Extreme altruism is suicidal.

Let us aspire and move,

We may be commonplace men,

but life is itself a commonplace.

“Persistence in performing a duty ends in making it a pleasure.”

In a perfect *ज्ञानी*, right acts (deeds) become as *spontaneously imperative* as the demands of healthy appetites. That which is ultimately good brings as much immediate satisfaction as the cravings and sensations when answered.

Thus highest morality is just such an adjustment of inner relations to outer relations that the *good outside becomes greatest joy within*. And this is in *jnani*.

If some action is performed under the obedience of moral obligation, the fact proves that the special faculty concerned is not equal to its function, and the moral conduct has not become the normal or natural conduct. Morality—further the lives of other citizens.

Each has a private interest in public morals and profits by improving them.

Lack of benevolence might be at worst immoral but lack of exactness and right sense of proportion (is) stupidity.

“ To sacrifice exactness and due proportion for supposed benevolence is unjust and in reality irreligious. ”

According to Biology

If the life led under given social conditions is such that suffering is daily inflicted, or is daily displayed by associates, *sympathy cannot grow*. For the growth of sympathy, environment should be pleasing and encouraging.

Fertility must diminish along with high mental development. H. Spencer, *Principles of Biology*, P. 367 to 277.

Vedanta = active sympathy to such a degree that *Altruism and Egoism* become indistinct to us.

“ Reform is a thing which has to be kept at a distance to please us. ” Burke.

Hard to break off from our social moorings !

Every reform was once a private opinion, and an Institution is the lengthened shadow of one man. (Emerson.)

A community is adorned not by great men with small views, but small men with great views.

What are heroes for if not to put heroism in those around them ?

The religious leaders, *they begin to kick when you prick*.

We fear social ostracism a little too much as children fear to go into the dark.

It is *steering*, not drifting that can save any society.

Garibaldi while living in a hotel in Italy heard that a man was running amuck with a sword in hand and threatening the lives of all he saw and met. There were hundreds of persons, but none could venture forth and put him down. Garibaldi hearing of it came out of his room when, all the rest were flying away, and without sword or stick in hand ran up to the man and said, "Stop there and throw down your sword." The man stopped and threw down the sword instantly.

One problem could be solved by

1. Arithmetic, Mensuration, Algebra, Geometry.
Differential Calculus, Co-ordinate Geometry.

So, the different religions can reach a solution through different means.

2. Rills come from different springs, follow their own courses, meet at last in the large stream.

3. Students from different villages study in their respective village schools; unite in town schools; those again in Colleges; these latter in a University.

4. Would you like all the trees in your garden to be possessed of monotonous uniformity? By no means.

. So is variety, diversity welcome to the gardens of this world.

5. Surgical operation necessary where an inflammation has gathered head. So should healthy public opinion cut off the injurious boils on the body politic.

6. Criticisms round off our punctilliousness and cure one-sidedness, make us exact.
-

Belief :—

Believe in God—But believe in (or depend on) nothing else.

Love God—But love nothing of show and form.

{ Belief in form = idolatry }
{ Love of form = carnality }

Peace within me, Peace without me,
Peace to the right of me, Peace to the left of me,
Peace before me, Peace behind me, Peace above me, Peace
below me.

When industry and virtue meet and kiss,
Holy their union, and the fruit is Bliss.

"Who, though never ready to bow down to the dust before
the majesty of Truth when it conquers their intellects,
breathe nothing but the pure mountain air of free thought
and free inquiry."

When I am pure,
I shall have solved the mystery of life.
I shall be sure.
I am in Truth and Truth abides in me.
I shall be safe and save wholly free,
When I am pure.

It is the custom of men to wander about in this world
of effects and to mistake its illusions for realities, eternally
transposing and re-adjusting these effects in order to arrive
at a solution of human problems, instead of reaching down
to the underlying cause which is at once the centre of uni-
fication and the basis upon which to build a peace-giving
solution of human life.

Though walking in the midst of Hell, its flames fall
back before and around him, so that not one hair of his
head can be singed.

He is like a man who has climbed a mountain, and
thereby risen above all the disturbing currents in the
valleys below him. The clouds *pour down their rains*, the
thunders roll and the *lightnings flash*, the *fogs obscure* and
the *hurricanes uproot and destroy*, but they cannot reach

him on the calm heights where he stands, and where he dwells in continual sunshine and peace.

Foregoing Self the Universe grows I.

The secret of Life is to find the Divine Centre within oneself and to live in and from that, instead of in that outer circumference of disturbances. All the yesterdays of such a person are the tide washed and untrodden sands; no sin shall rise up against him to torment and accuse him and destroy his sacred peace. His to-morrows are as seeds which shall germinate, bursting into beauty and potency of life, no doubt shall shake his trust, no uncertainty rob him of repose. The *Present* is his, only in the immortal Present does he live, and it is as the eternal vault of blue above which looks down silently and calmly, yet radiant with purity and light.

When wilt thou learn thy *lessons*, O child of earth ! All thy sorrows cry out against thee; every pain is thy just accuser, and thy griefs are *but the shallows of thy unworthy and perishable self*.

The spiritual Heart of man is the Heart of the Universe. By no theological subterfuge shall he trick the Law of his being, which shall shatter all his selfish makeshifts and excuses for God-thought and God-life.

If he will but quarry the mine of his own Soul, he shall find there the central Rock on which to build in safety.

Thy sins are not thyself, they are not any part of thyself ; they are *diseases which thou hast come to love*.

It is nothing to thee that thy neighbours should speak falsely of thee, but it is much to thee that thou shouldst resist him, and seek to justify thyself, for by so doing thou givest life and vitality to thy neighbour's falseness, so that thou art injured and distressed, by thy passionate resistance thou galvanizest into life and receive into thyself the enemy's wrong thought,

He who says "I have tried Meekness, and it has failed" has not tried Meekness.

IT CANNOT BE TRIED AS AN EXPERIMENT.

It is only arrived at by unreserved self-sacrifice.

The unrighteous man is vulnerable at almost every point; he is continually suffering (as he imagines) at the hands of others.

I laugh and laugh as I see plants, animals, men all dancing like iron-filings under the magnet of my Hypnotizing Maya.

Death is inevitable: why not select death in life? Children when they first taste a mango, cannot stop eating. Such is موت کی چاشنی (effect of death-in-life.)

DIFFERENCE BETWEEN LOVE AND CUPIDITY.

Love (प्रेम, भक्ति) :— in *Beauty* that frees, that is, dazzling snows and sunset, such as we want to enjoy with others.

Cupidity (मोह, स्नेह) :—appreciates *Beauty* that enslaves; that is, in wife (or women etc.); such as we want to engross or possess exclusively.

Bhakti (love) expands one's Self.

Moha (Cupidity) contracts.

Bhakti turns the mind from liquid into *gaseous state*, as it were, and so naturally we want to share the pleasure with others, just as the fluid minded child does.

Moha converts the *liquid* into *solid*.

Thou who criest to man and God for liberty, liberate thyself!

Pursue not a shadow without and ignore the substance within.

Do not run away with the chains about thee (in the name of freedom) ; but break them and stand free.

Anything that makes you stumble مکھی کی طرح اڑادو

Some men pass through the world as destructive forces, like the tornado or the avalanche, but they are not great, they are to greatness as the avalanche is to the mountain.

Few contemplate the mountain at whose base they live and fewer still essay to explore it. But in the distance the small things disappear, and then the solitary beauty of the mountain is perceived. That work which defends religion perishes ; it is *religion* that lives.

Drug your soul no longer with the poisons of false belief. In a fleeting moment of self-forgetfulness the smallest soul becomes great ; extend that moment indefinitely, and there is a great life, a great soul.

. . . . Hell is the preparation for Heaven. The presumptuousness of the small may, for a time, obscure the humility of the great, but it is at last swallowed up by it as the noisy river is lost in the calm ocean.

Let thy book first live in thee, then shalt thou live in thy book.

Let there be nothing within thee that is not beautiful and gentle and then will there be nothing without thee that is not beautified and softened by the spell of thy presence.

GURU GOBIND SINGH.

He hunts a lion, flays him, sews the skin on the body of an ass. Sends the donkey to the town. People run away in fear. The donkey brays on seeing other donkeys. People discover the cheat, and kill the animal.

उपदेश:—If ye want to wear the *sinha* garb, you must forget in *toto* all about your old castes and creeds, must give up entirely the previous braying habits.

To *Pyare* (the beloved).

See to what you have to do. What others should do you need consider only when they come to seek your counsel which they must when you have shewn yourself to be true to yourself. Take up the work next to your hand for its own sake and then will the work nearest to your heart search you out. It is always the individual reform that grows into national reform. Slender, tiny fibres of rills and rivulets begin to flow from this direction and that and lo! we see them full soon organized into a river. Darlie, look not to others; flow, flow yourself as a stream with full faith that the Sun that melt you is not dead in your neighbourhood; fellow-streams must be simultaneously running down to meet you. Flow, flow, work work.

आत्म दृष्टि

1. Stream may be curved, but not the water.
 2. Sugarcane (इन्नु) may be crooked, but not the sweet juice.
 3. The body may be defective and not the soul.
-

When we speak of the limit of $\frac{a^2 - b^2}{a - b}$ when $a = b$, we do not mean the *limit of the numerator* divided by the *limit of the denominator*; but we mean *the limit of the quotient* resulting from actually dividing the numerator by the denominator, which when a made equal to b , is $2a$.

This shows that *ratio* is a quantity quite independent of the separate value of either of the original quantities.

[Cf. H and O and H_2O .]

Note the difference, if any, between *form arrangement* and *ratio relation*.

जगत is the ratio $\frac{\text{Pramatri}}{\text{Pramaya}}$ (both numerator and denominator being functions of $\text{चित्तं } X \text{ or Atman.}$)

On marriage, death, and birth occasions, showering of wealth meant the keeping up of समष्टि दृष्टि, ignoring all sense of individual gain and loss. ब्रह्म सत्यं जगन्मिथ्या ॥

Laws grind the weak, for strong men rule the laws.

A juggler (^طبهر و بیہ ڈوم) took a first class passenger (some نواب) by the hand. All the by standers at the Railway platform cried out : "Oh that is Nawab Sahib, what have you done ? What is the matter with you !"

The juggler says ; "He is no Nawab, he is a Badmash. He has only a third class ticket and travels in the first class" and so it turned out.

What a Tamasha.

Just so अच्युत

O देव देव Rama, the worldly detectives and critics, they are only jugglers or the one ^طبهر و بیہ in those forms, they merely show تماشا to you, none can touch in the least your majesty or Holiness.

MAYA PROBLEM.

1. Avidya अविद्या *timir* etc. diseases pertain not to the *percipient* : for where *timir* is removed by the treatment of the eye, the percipient is no longer subject to such perception.

2. *Ques.*—Whose is this avidya ?

Ans.—By whomsoever it is seen.

Ques.—By whom is it seen ?

Ans.—There is no use asking this question. For if Avidya is perceived at all, you perceive also the one who has that *avidya*.

If avidya is cognized, then since it cannot exist by itself, it must be cognized as inhering in something else. If avidya be not cognised, then how do you know that अविद्या (*avidya*) exists at all ?

Why, is not, say I, who have *avidya* and should try and get rid of it?

Ans.—How can you perceive the relation between the self and *avidya*? It is not indeed possible for you to perceive yourself as related to *Avidya*, at the same moment that your Self cognises *avidya*; for the cogniser (the self) acts at the moment as the percipient of *avidya*.

Nor can there be a separate cogniser because of involving *Anawastha*.

The prohibition of the construction of the altar on Earth has a meaning because possible.

But prohibition of the construction of altars has on sense because no occasion for procedure.

سیر کر اور دیر سے گل دیکھ اس گہزار کے
پر بنا اپنے گلے کا اُن کو مت زہار ہار

If we trust to the conjectures of men of great genius in the operations of Nature, we have only the chance of going wrong in an ingenuous manner.

Shankar in his Bhashya on

सर्व धमान परित्यज्य etc.

Bh. Gita, xviii, 66.

(towards the close) in the latter part says—

Very Pregnant Statement.

“Sruti is an authority only in matters not perceived by means of ordinary instruments of knowledge, such as प्रत्यक्ष. Indeed, Sruti is intended as an authority only for knowing what lies beyond the range of human knowledge.

A hundred Srutis may declare that fire is cold or that it is dark; still they possess no authority in the matter. If Sruti should at all declare that fire is cold or that it is dark, we would still suppose that it intends quite a different meaning from the apparent one; for its authority cannot otherwise be maintained. We should in no way attach to Sruti a meaning which is opposed to other authorities or (militates against) its own declaration,” शंकर

In regard to any neighbour whose behaviour is irregular put yourself always in a position to *defend* and not to *contend*.

Way of Meditation for the student of Language (Grammar).

The word I (स्फोट) expresses itself in all these रूपानि (forms) (These forms माया), so perplexing to look at are limited, changeable, non-eternal . . . nothing. The word abides equally in the speaker (or writer) and the addressee. Even the Sun, stars, rivers, etc. are mere *expressions* of that word.

Let every lesson be a realization of आत्म सत्यं जगन्मिथ्या and inspirer of همت by emphasising the *nothingness* and futility of forms.

1. When an iron-bar is kept North, South, it is magnetized. Why not Man when in unison with Truth and Love?

2. A boiler with steam works engines, why not Man with Feeling?

3. Let the plate vibrate and the sand shapes itself in fantastic figures. So the Laws obey the vibrations of चित्.

Sorrow is not given us for sorrow's sake, but always and infallibly as a lesson to us from which we are to learn somewhat: and which the somewhat once learned ceased to be sorrow.

"Our wishes are presentiments of our capabilities" but distinguish between false appetite and real.

Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with intelligence.

Why tell me that the man is a fine speaker if it is not the truth that he is speaking?

Don't ever suppose that people are hostile to you in the world.

You will rarely—never—find anybody designedly doing you ill. Human nature is divine.

The whole world must *move with one who feels himself one with the whole world.*

The child believes that even inanimate things will give way to him a little; perhaps because he feels himself one with nature.

It is still *later experience* which teaches that human characters too are inflexible, and shows that no entreaty or representation or example can make them depart from their course.

Yes, on this side of Innocence lies the inexorable Law and on the other side mastery over Law.

THE MATERIAL SCIENCE.

Its votaries sunk in the dark depths of their mine grow so short-sighted that they deny that the Sun shines.

The bird which builds a nest for offspring yet to come bears witness in act to the omnipotence and continuity of a will for which the interval between pairing time and rearing time does not exist.

Free man=One who has regained his sense of universality, and has risen superior to the needs of sensuality.

Such a spectator looks at things, as it were, from inside.

He is no longer a needy being, one outside others. Identified with the object of contemplation.

Schopenhauer in his *Parerga* II. and 185.

"How thoroughly does the Upanishad breathe the holy spirit of the Vedas. And how does every one,

who by diligent perusal has familiarized himself with the Persian--Latin of this incomparable book, feel himself stirred to his innermost by that spirit. Oh! how the mind is here washed clean of all its early ingrafted Jewish superstition and all philosophy servile to that superstition! It is the most profitable and the most elevating reading, which (the original text excepted) is possible in the world. It has been the consolation of my life, and will be the consolation of my death."

Even the meanest of God's creatures boasts two soul-sides, one to face the world, with One to show a woman when he loves her.

The individual advances only so far as he merges his will in the national will (Service of society).

The nation prospers *only* in so far as she merges her will in the cosmic will.

And the cosmic will is advancing toward the denial of the will to live.

Thus the circle gets completed.

When we deny our will, the will is realized.

گزشتیم از سر مطالب تمام شد مطلب

There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded merely perceiving, without feeling them.

"Philosophy," says Schopenhauer, "is a plant which like the *alpenrose*, or the *fluenblume*, only flourishes in free mountain-air, but deteriorates under artificial culture."

It is as little necessary that the *saint* should be a *philosopher*, as that the philosopher should be a saint.

The names of Fichte, Hegel, and other philosophers were to Schopenhauer like the *red rag to the angry bull*.

Schopenhauer:—

Morality is your inmost nature resting on the laws of your metaphysical being, which in ordinary consciousness

you forget It is on the latent sense of the identity of one and all that morality is founded.

It is certain that sovereignty belongs to the people, but *Demos* is a sovereign who is always under age, and can seldom manage his own concerns.

Philosophy is *intellectual* توحيد (unity)

Poetry is توحيد (unity) in *feeling*

Sage (Religion) is unity in conduct, *life*.

"I do not doubt that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily."

J. Ruskin.

"Wherever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong and in the devil's power."

"The moment we find we can agree as to anything that should be done, then do it."

J. Ruskin.

The vulgar catch an opinion like a cold by infection.

When men are rightly occupied, their amusement grows out of their work, as the colour-petals out of a fruitful flower.

"Visible Governments are the toys of some nations, the disease of others, the harness of some, the burdens of more."

J. Ruskin.

Unjust kings can no more be the true kings of the nation than gadflies are the kings of a horse; they *suck it* and *may drive it wild, but do not guide it*.

There is but one pure kind of kingship—the eternal and inevitable.

Dismiss all thought about friends, foes etc., as we should dismiss from the mind ghost stories and spirits so-called.

کشور دل بتو دادم که تو عیبی حاکم او
حاکم جز تو درین کشور اگر هست بگو

The more beautiful the art, the more it is essentially

(1) "The work of people who *felt themselves wrong*."

(2) Happiness pursued (ambition or passion) brings disappointment.

Happiness results, of itself, from devotion to *art and work*.

On the Empirical plane the advancement of nations is like the *hyperbolic curve* approaching nearer and nearer the *straight central tangent* of Vedantic life, yet never actually touching it (*عدل*). But on metaphysical considerations, the curve was never separate from the tangent. (*فضل*)

The great objection to Vedanta :—

It kills out feelings and blears the æsthetic vision. It is un-feeling, callosity, *nature-like rectilinear conduct* which वेदान्त (Vedanta) inculcates. No regard to people's feelings, no eye for personal charms. (*E. G.*) Beauty of ladies and damsels affects Rama as the beauty of cows and horses, utterly, below personal feelings, although well appreciated.

The Truth, the Reality gains such enormous dimensions that the *things, criticisms, and causation* become unreal; human feelings are washed out. Yet Divine Feeling begins to overflow instead, and laughing sunshine bathes *every* thing in joy, (without personal distinctions).

Off :—1. The fool fights with and blames always the surroundings; sees the real cause out-side. (*कार्पण्य*) self-degradation.

Near :—2. The next higher retrospects and applies the axioms and aphorisms to himself; reviews his own doings; *corrects himself*.

Hits the mark:—3. The highest sees *Himself the all*, outside as well as inside, by Him moved is the world of its own accord, and looks at the world and behold, it is all good, finds the universe just turning round Him with folded hands, chanting hymns of praise.

Human खेदा:—Some come to allure you, to drive you out of your element (by praise etc).

Others put a noose around you, others (of kindred nature, once free) bite you and kick you into slavery like their own.

That place alone will become your permanent home where you can keep yourself entirely above the thought of seeming home, and perfectly At Home.

When you set your heart on a place, the place will drive you out; just as when you depend upon a person, the person must betray your confidence or be separated somehow or other. جمال یار

In. सुषुप्ति (sound sleep) and Death, जड़ता (helplessness, بے بس پن) prevails, and بے بس پن is माया being the characteristic property of Form.

राजयोग Samadhi again is subject to माया ; particularity and limitation of देहार्ता being still on hot pursuit. *The Yogi labours, but so do the farmers and miners etc. (مزدور)*

جلال جمالی

The only gate to freedom is ज्ञान समाधी.

Electricity, magnetism, gravitation, molecular force, being convertible into one another are one.

My Will overcomes gravitation in jumping etc. My Will matches all ; hence I (the Will) am one with all Force.

Beauty of form is mere transparency which reveals Me, the only Reality.

Singleness or simplicity of Force characterizes Hypnosis

as well as *आत्मसाक्षात्कार*, but in the one is simplicity of *صفت* (*موج*), in the other simplicity of *ذات* (*آب*).

God draws out love from us *per force*, at the bayonet's point.

Love Him or die. O Tyranny !

Can this forced-out affection be called Love ? Yes, where in the world was love freely granted ? The higher power *draws* mercilessly : Even *چاہ غبغب-ذلف کے ناگ* smack of the weapons of *شمشیر ابرو* and *تیر* of the weapons of tyranny.

سختی سے چھینے ہے دل کیا یوں ہمیں انکار ہے ؟
 احمق کورہی کوہے الفت ماسوا حق-
 کعبۂ دل میں یہ زنا ! بوے وفا سے کارکیا

Enter into the heart—into the heart of men, women—into the heart of the Earth and the Sun, into the heart in such a way that only the Central Force, the heart Power remains real, and every thing else is relegated to the surface-show, as three dimensions, sp. to the Hyperspace.

(a) In Hypnosis etc, the Mind = snow : conformity, can be easily handled and shaped into any form. The outside forces of gravitation, drafts of wind, etc. are not in full operation. No mobility, *inertia*.

(b) In *ज्ञान समाधी* the mind = steam.

Pressure Power multiplied 1700 times.

Non-conformity, compare *وحشت زندی*

(c) The *ideas* correspond to the *particles* of matter. These *ideas* like *material bodies* are, in their turn, *centres of force* again.

(d) The Rule of Conduct.

Before commencing any subject, or undertaking any work, have enough of Divine Heat stored up in you. This *Divine Heat* is the spiritual stomach. Eat just so much at a time as will be thoroughly assimilated, digested and made holy.

If secular study is thoroughly assimilated, it will aid the *spiritual fire*.

(e) Schopenhauer is right in culling *Will* the ultimate principle. Will grows into light ज्ञान.

Heat (عشق) = Faith, بیگتی The glow of spiritual love.

Light (ज्ञान) = The *resulting transparency*.

Success in the phenomenal world can come only if the blessed mood precedes (whether through work, through study, سنگ سنت or any way)—the blessed Mood that dispels all separation.

To obtain a thing (without clash or impact), the velocity or force must be diminished. (Even a train must lose its motion before reaching a station). This diminution in molar motion could only take place through transmutation into molecular (*inner*) energy or Expansive *Heat*.

Drinking wine = Canal irrigation for the fields in India [where the peasants add *no manure* and have an increasingly strong temptation to supply far more water than necessary]. The first crop is over-abundant but (the food materials being soon exhausted), the land is *rendered barren for the future*. Manure unpulverized = sweets administered to children in such hard and *large balls* (لٹور پنی) as they cannot swallow. It is as bad as not given.

Do you want to unite the Hindus and Mohomedans or to bring about any other reform? No Chemistry could effect that combination except through Heat or any other *reagent* which puts them into the *nascent state*. تالیف قلوب alone could effect a change. It is this अग्नि which carries offerings, (or our Will) to the Devas (देवाः) i. e., the universal Powers or the इन्द्रियाणी of all. This is meant by the God. Fire in the Vedas अग्नि देवता. آتش عشق

Exaggeration is the courtesy which fancy pays to the unknown. Wisdom is the master of knowledge.

JAPAN.

Jyeyasu, Tokugowa, Shogun, 1600 (Tokio Court) paid such humble homage to the Mikkado (Kioto Court) as to render the king absolutely helpless, a veritable stone-Thakurji. In the name of sanctity the Kioto Court was deprived of all political authority. A strong garrison was stationed in Kioto, ostensibly for the protection of the palace but

Among the generals and admirals who have distinguished themselves in the Chinese and Russian Wars, many were brought up as youths in the principles of Oyomei. 'This it is which makes them calm amid danger, resourceful in planning and ever alert to meet the dictates of change. With welcome they recognized the Dragon amid the boiling-ferment of the Restoration.

Oshiwo, a celebrated Oyomei scholar of Osaka, during the severe famine of 1837, for the famishing populace fired on the Governor's garrison and held them in check while he distributed the contents of the Government granaries to the starving people. After that he calmly met his death.

Strike like the lightening, be terrible like the thunder, but remember that the sky itself is always clear above.

Mashashige, the hero who faught for the Mikado, and knowing that his cause was already lost, yet carried out the guerrilla warfare with the usurper which led to a temporary restitution of the Mikado's power and claimed no reward when his work was accomplished. "What is thy last wish?" said he to his brother as, wounded into death, they both emerged from their last terrible battle with the Shogin's hosts. Smiling he listened to the swift reply.

"I wish to be born again to strike a blow for the Mikado," and said, "though Buddhists teach that such wishes are sinful and lead to the hell of Asuras, yet not for once only but for seven lives do I wish to be reborn for that same end!" then each fell by the others sword.

Masatoura, the son of Mashashige, refused the first beauty of the Court who was deeply attached to him, when the Micado offered her to him as a reward for his hereditary loyalty, pleading *that his life was for death and not love*.

Such should your devotion to Truth be.

The Samurai, like his weapon, was cold, but *never forgot the fire* in which he was forged.

Keiki, the last of the Shoguns, *voluntarily* gave up the rains of government to the Mikado, when the times were ripe for it. Again Japanese Constitution is the voluntary gift of the Mikado. Just deserve and there at your feet lies the object of desire.

The lotus trembled above the turbid waters, the stars began to pale before the dawn, and that mighty hush which bespeaks the coming storm fell on the nation.

The *Koh-i-noor* is even as a tear-drop of bleeding India.

The problem of restoring the old while absorbing the new Restoration and Reformation.

The Restorative period of Japan (1863-1868) between the death of Hikone and assumption of the throne by the present (now late--Ed.) Mikado is characterized by an exuberant desire for self-sacrifice on the part of its enthusiasts. It was due to this feeling of patriotic arder that the Samurai *voluntarily* gave up his swords (Robin), the daimio his fiefs and the Shogin his hereditary authority.

It was a curious example of social embryology that Japan should have assumed altruistic forms before its rebirth.

Their foreign policy made a *virtue of necessity*. Emperor Yaon of China relinquished his throne to the ablest citizen of the realm.

Restoration and Reformation.

There were four main lines along which the work of preparing the nation to meet the problem of modern life


was carried. There were

1. Constitutional Government. 2. Liberal Education.
3. Universal Military Service. 4. The elevation of womanhood.

The Japanese lady possesses all the rights of her Western sister, though she does not care to insist upon them.

SPINOZA ON ETHICS.

Knowledge as well as conduct must remain imperfect until we can contemplate all things *from the point of view of their absolute unity*. Other points of view may serve as provisional instruments of thought. Their main use is that we may, like a workman who uses ruder implements to construct more perfect ones, fashion by means of them other intellectual instruments, by which the mind acquires a further power of investigation, and so proceeds till it gradually attains the summit of wisdom.

The Law of Causation, the worldly relationships, expectations, duties, are all mere transition points, passing standards of judgements, wayside inns, the dolls of the spinster, the  (ablution) of the waterless.

For the Sannyasin, the servant is no servant, the disciple is no disciple, the Raja no Raja, the friend no friend and enemy no enemy, the people's promises no promises and threats no threats, provisions no provisions.

There is but one Reality. When the heart beats at one with It, the whole world pulsates at one with the heart. When the mind is out of tune with the only Reality, the whole world vibrates differently from the mind.

संपद पदमापदा. Wealth is the abode of miseries. "There is a point where—thought dies away into feeling, intelligence loses itself in rapt identification with its objects, and all sense of individuality is absorbed in that absolute transparent unity where no division is. Ecstasy which can only be described as the extinction of thought from its own intensity, the striving of the finite spirit beyond itself till it is lost in God."

NEW PLATONISM.

As it is only by applying to space or extension, which is one and indivisible, the conceptions of number and measure, which are mere "aids of imagination," that we can think of it as made up of discreet parts, so it is only Imagination which gives to ourselves and all other finite individuals a separate independent existence.

SPINOZA.

As applied to finite beings, *Existence* is something separable from *Essence*; the idea of a house in the mind of the builder, for instance, being something different from the house as an *actually existing thing*. Essence belongs to God alone; in Him essence and existence are one. When, again, we say of God that He is one, we must understand something different from the unity we predicate of finite things.

God, beyond all predication, our intellects could say only this much *that* it is, but not *what* or how it is.

"I am *that* I am."

Dualistic Theology "not only does it start from the fundamental dualism of a supermundane creator and a world lying outside of Him but even in that world all does not spring from the will that creates it." (*E. g.* evil and sin.)

"Make thy heart a burning ground,
and let Shyama dance there."

माया

Every reasonable act presupposes an end or design. That design is nothing else than the *form* of the thing to be produced. An Intelligence capable of producing all and of raising them by a marvellous art from potentiality into actuality, must contain in itself the forms of all things. G. Bruno.

In the infinite variety of existence, there must be in them along with their characteristic differences something which they all have in common, and that common element takes the place of matter as the distinctive element } **ब्रह्म**
takes the place of *form*. Plotinus. } **माया**

Anmity which transcends, yet at the same time comprehends *both*.

Form and Matter.

I can doubt away everything, but cannot doubt the doubter; I doubt, therefore I am. *Cogito, ergo sum, Descartes*. I cannot abstract from the being which is identical with thought. That being is not the being of my particular self; for that, too, like every other particular contingent existence, I can, in one sense, abstract from. I can make it an object of observation, I can think of it, and I can think it away, as that which was not and might not be. But the self from which I cannot abstract is that for which and in which I and all things are. It is that which is presupposed in all knowledge and to which all realities are relative.

साक्षी नित्य संबित्

The only حق (right) we have is أنا الحق (Rama).

TO STRENGTHEN MEMORY.

Live in God, not only the known past, but even the unknown past or future will begin to flash in your mind.

All माया (figure) is negative and not anything positive.

It is plain that the whole of matter considered indefinitely can have no figure. He who says that he perceives a figure, merely says that he has before his mind a limited thing, (like the hypothetical solid introduced in Hydrostatical investigations). But this limitation does not pertain to the thing in respect of its being, but on the contrary of its non-being. A figure in space, in so far as it has any positive reality, it is only the reality that belongs to the part of infinite space which its periphery cuts off; *it is created solely by cutting off or negating all of space that is outside of it.*

But according to Hegel, the infinite, in the highest sense of the word, must be conceived not as the simple negation of the finite, but as that which at once denies and affirms it.

The individual thinks himself free because he is conscious of his desires and actions, but not of the conditions that determine them.

Ordinary observation judging merely by the senses, confounds *externality* in space with independent existence and represents to itself the spatial separation of stones, plants, and animals, as equivalent to an isolated or absolute reality. But is the Reality in a leaf different from the Reality (आत्मन) of the tree? By a trick of the imagination we look upon ourselves as independent, self-determined individuals.

Rightly viewed each so-called individual is only a *transition point in a movement of thought that stretches backs through the interminable past and onwaras through the interminable future.*

No منازل भूमिका or stages :—

We need not ascend to heaven (आकाश) to bring it down from above, for it is already in our hands and our mouths.

All knowledge of what is limited rests on an implicit reference to what is unlimited. Every conception of a particular space or body presupposes the idea of infinite space or extension. *That* is the origin and axis, the pole and initial line. *That substance* is beyond demonstration and inaccessible to doubt, for demonstration and doubt alike depend on and indirectly affirm it.

No chemical can *operate* or *act* on another unless it pass through the *nascent state*.

The seed grows through reduction into the Substance.

Metals are welded by passing into the *molten state*.

The man of عالم اسباب feels encouraged at the seeming favourable circumstances, and *pinning his faith* to the individual appearances rushes onward, but immediately does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state and forthwith comes success to greet him.

EVOLUTION AND SURVIVAL.

The law inexorable, not being understood, bumps, knocks and *struggle* must inevitably go on. Those survive *that pass the more through nascent state*, the only condition for fitness.

Once there were Engines with no governor and the *steam struggle* was uncontrollable. But now the *governor* (this ज्ञान, this melting into the universal) is known, why keep up the struggle.

This ज्ञान will of course keep down animal production and multiplication within legitimate (and proper) limits. Proficiency in study, Work, Art brings success in so far only as the worker thereby passes through substance.

Inventions discoveries are made *in and through realization of the सत्*. We gladly take to second-hand Machines and Engines given by the inner सत्. Let us avail ourselves of the inner Boiler.

Make the heart a burning ground. And let *Shayamu* dance there. The temples and churches have been abused through ignorance, else any help to the kindling of that fire within was a blessing.

The fountains of *Faith* are far cheeper in the soil of human heart and more securely founded than the ponds of learning and the tanks of intellect. Hence has been the cry for mystery, supernaturalism etc., all along the pages of history. So, has the power of *اسلام* been felt by the high and low.

The Professors of Philosophy and Metaphysics get dashed out along the *tangent line*, owing to the preponderance of the Centrifugal force (Superficial intellect) and aberrations caused by worldly attractions.

Spinoza compares substance to a surface reflecting the rays of light, which regarded objectively is called a "*plane*", but with reference to the observer is called a "*white*" thus bringing out the distinction between the real and relative characters.

J. Caird in criticizing Spinoza's Mathematical Method, says at one place "No thought or feeling is *beside* another." Why not? You cannot think two things at one time.

Thorough refutation of J. Caird's objection by Rama.

There is देश, काल and वस्तु भेद (difference of time, space and causality) because they are convertible in to each other. No co-existence. Light cannot exist without matter, therefore extended, being merely *Form* in which *Force* is manifested. So, ideas cannot exist without brain, therefore extended in that sense. Rays emanating from a lamp we call light, Rays issuing from the brain are ideas or intelligence.

Heat, ignition is the cause in both. Compare Prof. James.

Form is due to *motion* चेतन्यता. Thus *Form* (माया) is only a mode of *Force* (ब्रह्म).

نقطہ جنبش کرد و خط آمد پدید
اک نقطے وچ گل مکدی ہے

Do not let your Imagination run away with you (the true God).

The point is a mere fictitious abstraction, a thing which has no existence apart from the *line*. When we think the line, the point ceases to have any existence at all. The same is true of lines in relation to surfaces, of surfaces in relation to solids. Just so, the Modes in relation to the Infinite Substance.

Causality is a category only of the finite. The relation of cause and effect is one which implies the succession or co-existence of its members—समान सत्ता.

In the impact of two balls, the motion of the first becomes the cause of the motion of the second only when it has ceased to exist in the former; the force which has existed as heat becomes the cause of motion only when it has exhausted itself of its form or existence.

"There is in each thing an endeavour by which it seeks to persevere in its own being; and this endeavour is nothing

but the actual essence of the thing itself, and it is therefore *something not conditioned by time*, it involves no finite time." Spinoza.

Indefinite or *endless* duration is a form of time and not of eternity. The Mathematical infinite of Dr. Paul Carus is refuted by Spinoza, saying:—By the spurious infinite of mere endlessness (as in the series giving the value of E) we do not rise above the region of the finite. Thus the *أزل* and *أبد* must both belong to the finite, *انتم—انادی* both *अपूर्णा* being empirical.

As all spaces must be known as in one Space, so all ideas can be known only as through the all-embracing idea of God.

Men, who cannot realize the Intuitive God-Consciousness, sometimes blame human mind for it. Just as a man *who made an error in calculation might ascribe it to an incapacity in human mind to apprehend Number.*

Vehemence of passion becomes as foolish as the child's anger against the stone that hurts it or the infuriated man's indignation against the messenger of evil tidings.

We gain true freedom by the detection of false freedom.

Emotion arises in the transition from less to greater or from greater to less activity and power. When we pass from a less to a greater perfection, the emotion takes the particular form of *pleasure*, in the opposite kind emotion = *pain*.

Desire = "*the self maintaining impulse filled with a definite content.*"

Desire, Pleasure, Pain are primary emotions.

Dissipation of *heat* gives rise to crystallization, appearances of *forms*, differentiation of matter and seeming evolution.

एकोऽहं बहुस्याम.

Why should heat dissipate? It is in its nature to dissipate.

"The origin and explanation of all *moral activity* lies in a certain self-maintaining or self-realizing impulse—the effort by which one endeavours to persevere in its own being. When the self-maintaining impulse is satisfied, or when the mind is conscious of an increase of power, the feeling is that of pleasure."

Spinoza.

Compare also H. Spencer (the beginning of his Education).

The dissipation (radiation) of heat from a hot solution yields *beautiful crystals etc.* So the wakefulness from समाधि of the sages and prophets.

It is true, Evolution is going on by *dissipation* of heat. (See H. Spencer's *First Principles*). But *life* also is maintained by the presence of heat. Else Earth's fate is like unto that of the dead Moon. अविद्या (Ignorance or nescience) is the cause of संसार (universe) ; but no संसार is without ज्ञानम्.

Art presumes the conclusions of Science.

Science takes for granted, say at least, the Law of Causality, Matter, Force, Space, Time, the nature of which it is the province of Philosophy to investigate.

Philosophy, even *Metaphysics*, has to leave the Absolute Reality unexplained (माया).

Here Religion takes up the strain.

Heat is all-pervading, but only when confined in the Railway Engine, it carries thousands to their destinations.

پوران دے پور لنگہ رے سو پیر

So is ब्रह्म all-pervading but ब्रह्मज्ञान in the boiler of a ज्ञानी's head saves nations, taking them to heaven even in this world.

but every idea instinct with an element of activity." Spinoza. Cf. Hegel—also the N. Book.

The distinction is not between *understanding* and *will* but between a *sound* and a deceased or *disordered* understanding. The distinction is between a clear and adequate idea and a confused, imperfect one.

Idea is nothing passive, but involves reaction or action. All thought active, all will intelligent.

Idea = संवेदन (f), acceleration, self-maintaining

impulse		f. = sensation.
		ft. = conception or notion.

Desire = m'f.

(Cupiditees). Force, self-maintaining impulse filled with a definite content.

The forces may be in a natural or equilibrated state for a while (that is hesitation).

A few moments bring a change in environments; equilibrium broken, one force preponderates, decision takes place. This is called Volition (*will*). Domination-- decision. *Passion* (or passivity of the mind) is a *confused idea* by which the mind affirms of its body etc. a power of existing greater or less than before.

Pleasure = a passion by which the mind passes to greater; pain = by which to less, perfection. Pleasure and Pain (of which all other emotions are specifications) therefore are not a new element, different from anything in our purely intellectual nature, but are simply the *translation from a less to a greater or from a greater to a less perfection*.

Pleasure = $\frac{1}{2} mv^2$. Kinetic energy, heat, involving *dissolution of form*.

Dissolution of form = realization of Self. Only the *pure* in heart can see God; because nothing can be realized without all else being expelled, अपरोक्ष *conquest of one Idea* (Self over all other ideas). Otherwise there is anarchy or interregnum in the heart.

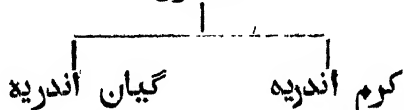
Saving knowledge is only that which includes or

connotes will, which is instinct with the element of activity. All other knowledge is not really knowledge but only confused and imperfect ideas. Such ideas may be, nay, must be *inert*. But adequate ideas are not dead or passive but living things. They are self-realizing. To think them is to live them, to be quick with spiritual activity, to be master of one's self and the world. An idea which is adequate or which alone deserves the name which by its very essence asserts itself against all that is foreign and hostile to the mind, it cannot co-exist with confusion and error and the passions that are bred of them, any more than Light can co-exist with darkness. One who has clear *ज्ञान* will not be moved by political, social or personal fears and hopes and sympathies. *Feeling* = MV i. e., $m f \times t$.

PASSION = F. S. or $m f h$ height, intensity. *Undisciplined* minds (like the *Swat militia*) only are mediumistic. Childish natures ! An object of attraction comes and creates an *impulse* (which disregards the past and future). A black hypnotizer comes and strikes fear into the heart, creates confusion, divides and conquers ; throws a bone of contention among the harmoniously working forces and carries the booty himself ; or sends a wolf among the sheep and disperses the aboriginal inhabitants of the mind, or throws a cloud or mist over the land and renders the original occupants incapable of work and then sets to work and robs or commits other deeds of darkness ; or administers a little chloroform and then commences his work of mental vivisection. Lawyer's *جرح* (cross-examination) is no more than that. The spy's work is that.

A clear idea is one which might be compared to a well-lit road, where robbers could not break in. An adequate idea is a luminous idea. Says Prof. Stasbuck, in the *enlightened* or the *converted* or *free*, connections between the lower and higher centres are broken.

انتہ کړن



i. e. some of the wires *a* and *b* are cut off *وہ تارے ٹوٹ گئے*

So, no response to the lower calls can be given. So long as the **اجدهای** capital or C. Ideas (or inertia) was on the plains (lower down, in the region of diversity **بهید**). The wires were adjusted to the policy of that Government.

People oftentimes overturn (upset) the old Government, revolutionize **सनयस**, conquer triumph (**साक्षात्कार**) accomplish the —'ve work and yet fail and fall back. (**योगभ्रष्ट**) for the only reason of not being able to establish the new kingdom, administer the new Government, promulgate the new order, carry on the altered policy, or pull out the old wires and roads and create a new system, adapt all relations to the will of the Lord, interpret everything in the new language (of the Spirit). This is **जीवन मुक्ती**. This is **رام بادशा** "fully awake" see (Thoreau). Who could call down the king ? Who could browbeat the Lord, what **گدھی** (she-ass) could charm him ? No one *could* hypnotize him. A new æsthetics established in his rule. New Art, new Science !

All inspiring books, Upanishads etc., were simply like **पाटी पूर्ण**. Unless a man learns to read himself the book of Nature and be inspired by that continuously, he does not realize his **स्वराज्य**. **کرنی فقیری بابا کیسی دلگیری**

If each finite mode has precisely the same value as another, is not the possibility of freedom simply in the ratio of one to Infinity ?

A. The medium by which Nature exerts its power over man is the influence of the passions. Passions, as the word indicates, imply the passivity or bondage of Man's true nature. The strength of passion is a spurious strength, an activity that is produced by passivity, which like the power borrowed of wine, the ferocity of the hunting dog, or the strength of the slave, is in reality a sign of weakness, (or like the power of the water-fall). "It is evident," says Spinoza, "that We natural man are in many ways driven about by external causes and like the waves of the sea driven by contending winds, we are swayed hither and thither." *Consciousness* is simply a record of the events, an account of what takes place, a mirror in which the play

of forces is reflected, but no force in itself.

As to transition from bondage to freedom, only that being which in some sense creates the forces that act on it can have in it the latent capacity to control them. It is the presence in man of something which is not subject to the bondage of externality that constitutes the *fulcrum by which its freedom can be achieved*.

"The effort of the mind by which it endeavours to preserve in its own being is nothing else than understanding and this effort at understanding is the first and sole basis of virtue." Spinoza.

B. *Passions* are in their true nature, individual, and unlike reason (or adequate ideas) product of imagination. Not only do their objects affect different men in an infinite variety of ways, so that what one desires and loves another may hate and shun, but their appropriation by one implies the loss of them to all besides."

To let passion rule is *suicide*.

The *activity* of reason (divine ज्ञान) involves pleasure, pain belongs only to the passions. *The pain of bondage is the prophesy of freedom.*

If man could be perfectly happy under the dominion of passions, his moral conduct would be hopeless. The knowledge of passion (i.e. reason) destroys passion, because passion = *confused idea*. Reason not only masters passion but receives a fresh accession of power. it not only detects the illusion but becomes possessed of the truth that underlies it, so that what we sought blindly is

گربایدت جام طرب از ساقی وحدت طلب-کام میشود بی دست
ولب در کام جانها ریخته-حرامت بود گر رغبت به غیر سوسه
ماداری

O God, my bread, my salt and water ! (Lecture on Sin.)

"Intuitive Reason" = ज्ञान or عشق. Worldly wisdom = intellectual slavery of *passion*.

ہر عکس نہند نام زندگی کافور - الٹا چور کو توال کو ڈانٹے

Passion is excited when Reason fails: *cf.* "filling up with loudness the gap left by logic." The mind that is the prey of passions, is wasting itself on a vain show, *fastening on that as real and permanent which is fugitive and evanescent.* "Reason and passion cannot co-exist." Where emotion is contrary to reason it is *noxious*, where coincides, it is useless. "In the sphere of the passions, that emotion is most vivid and powerful which is referred to a *present* rather than an absent object; to a *greater* rather than a lesser of objects; to objects that *most frequently* recur;"—Now if there be one object or idea which is ever present and incapable of being excluded by any other, which all things and thoughts suggest and from which everything else derives its significance and reality—that is *शिव*.

This *शिव* we were feeling all along, only clouds (نام روپ) intervened between the earths and the Sun and the Sun's attraction was ascribed to the *clouds* (*self-created*).

جانان ہمہ عالم را مارا توے بینم—مردوزن و خاص و عام درکار
توے بینم - ہر سو کہ روم جانان ہم کوے تو مے بینم
etc.

Reason realizes itself by elevating the natural impulses and desires into its own universality.

"As the touch of Art glorifies matter, transmutes stones and pigments into the beauty and splendour of the ideal; or as organic life whilst it takes up inorganic materials into itself suffuses them with its own power and energy.

How is escape possible from the slavery of mechanical necessity :—

(helpless resultant of blind mechanical forces). The natural man. is led by blind impulses, the object of desire being phenomenal form. But invariably *Duryodhan-like* falls flat on the hard floor which was mistaken for soft limpid water (*cf.* mirage).

The dog tries to snatch *the meat* in water, loses what he had. We catch the shadow, it eludes the grasp. Pain follows. The fire of affliction changes us, softens us (and

in the meanwhile surroundings clear up), the same original force is still operating, this time we ascribe it to something more reasonable and fly to the newly imagined centre of force, fail again and so on till at last we come to discover the only true source (the open sesame) of attraction. . . . शिव. This is how the original discovery takes place. But the experiences of others laid before us in their exhortations and writings also can aid us in securing the correct point of view (*i.e.*, adequate or perfect idea which some call Reason). Once the sound vision is gained, Botany, History, Zoology, all nature changes its significance. Freedom secured by assimilating the Laws. Harmony with the Law brings freedom from the Laws. All desires are originally the expression of the "effort of the mind by which it endeavours to preserve in its own being." The worldly desires through constant failure lead at last to the realization of that effort and this is ज्ञान (adequate idea). Adequate idea is simply an idea of the Reality. All other ideas are negative, imagination, and confusion. In any case, in so far as we catch the real object, dose the shadow (the appearance) draw towards us. Otherwise He swayed the stick I came to senses. He flogged me quick, I came to senses.

جب یار نے اُٹھائی چھڑی تب خبر پڑی

The following for consideration and Reconciliation. Attracted by the Sun, being both solid and liquid (heterogeneous) clouds form, vapours rise, and feel attracted by clouds نام रुपानि. In the rise of vapour, heat becomes latent, complete solidification, and attracted simply like a stone during the sway of passion (blind impulse). Success may melt for a second. In case of failure, the heat of hope which had hitherto nerved up your energies for work (headlong rush towards the object) finds nothing to combine chemically with you, so it splits you up, dissipates, dissolves, breaks up your frame (and moves so the heart). (It was Promethean fire, stolen! and see the consequence). In failure, *i.e.* not reaching the branch of the tree at which the leap was aimed, ensues the fall *on the ground* and crushing calamity. The twig *unsubstantial* and calculation *inadequate*. हुमान's is the only right calculation who flies

on रामबान and catches the very soil (m'l'n) of the tree. In some combinations heat is given off, in others absorbed from surroundings. Spiritual fall or friendship on elevated terms. What is solidifying (cold) then? The company of those on lower potentials, all heat-absorbing suggestions and *high pressure* civilization which forces you down into gross sense of personality. The chill can also crack the rocks, break up *solid* stones and walls. In calamitous failure the escape (and resulting cold) if extreme, brings on earthquake (shock) as a consequence of which the clouds disperse, we feel ourselves very low (solid) but the sunshine falls as a blessing. Or the cold lowers the temperature of the solution far below the point of saturation and the desire which had been self-multiplying (in the water) like monerons, settle down, fall off. Thus clearness follows the storm (tears) once more and we see the true Sun.

Every true desire, like appetite, if fed, nourishes; if famished, eats back the vitals of its owner.

People make so much of تدبیر. All عقل اور تدبیر resolves itself in oneness with God, either directly or indirectly, consciously or unconsciously realized, and, sir, what of worldly

تدبیر وقت خزان چو گل نبود خس غنیمت است
آب آمد یتیم برست.

(Pleasures = wet dreams, Pain = nightmares. Both wake us up, though for a moment only).

Beautiful crystallization can be brought about as a rule, only after the whole solution has been *heated* considerably. Beautiful discoveries and systems are formed only as the after effect of heating the *liquid*.

Idea is activity. *Passion* (desire) passivity. Pleasure multiplication of activity, because at the time being the tormenting passivity is *brought to an end*. Pain = increase or continuance of passivity, because the mind mass after failure goes on rolling through *inertia* (at first being moved by the object. *Idea* is of the nature of inert *heat* (life).

"Intellectual love" (rational عشق), says Spinoza, "makes man immortal, for having no relation to the body and affections, it has in it nothing that can be affected by the destruction of the body."

The consciousness of Self implies relation to objects which are opposed to self and yet which as related to self form a necessary element of its life.

That is not a resting identity, but a process, a life, of which the very essence is *ceaseless activity*. " it is by this perpetual *process of differentiation and integration* that self-conscious intelligence ceases to be a lifeless abstraction, and becomes a concrete reality." The eternal life is not that which abstracts from the temporal but that *which contains while it annuls it*. The life of absolute truth or reason is not a life that is foreign to us but one in *which we come to our own* the idea of a negation which is only a step to a higher affirmation. In the moral life of man negation is ever a necessary step to affirmation, it is only through the enunciation of the natural life that we rise into the spiritual.

But man *never is a mere individual* or a particular self, his passions are always so far transformed by selfconsciousness that the attainment of their immediate objects is *never their complete satisfaction*. He has not only to *satisfy them, but to satisfy himself*. Whatever reality and independence are ascribed to nature and man, that reality and independence must only have its source in God, but must not be pressed beyond the point at which its dream characters must terminate.

Only in thought or self-consciousness have we a unity whose nature it is to be infinitely determined, yet which in all its determinations never goes beyond itself but in all its multiplicity and variety is only and ever realizing itself. They are but *its own* objects. If it begins by opposing the world to itself, its next movement is to retract the opposition, to annul the seeming foreignness, to find itself therein. Knowledge is a revelation, not simply of the world to the observing mind, but of the observing mind to itself. *The whole process of knowledge is a gradual annulling*

by the mind of that self-externality which is thought's first attitude towards the outer world, and a gradual self-creation or realization of its own content. It is the essential characteristic of spirit, as spirit to be object to itself, to go forth into objectivity and return upon itself. लीला धारी completing the Circle. That ideal unity of nature, which *Science* partially discloses, which *Art* by its imaginative creations foreshadows, is only then clearly apprehended when we

غیر حق کو جب نظر آجائے جہاں ہو مارتوف

Every conceivable advance in knowledge is only a realization of ourselves and the very *Consciousness* of our *limits* implies that there is that in us which transcends them.

Meditation = Giving the lower (जाग्रत) centres rest, during which time the कारण शरीर centres become most active as seen after सुषुप्ति also. When nature (food etc.) overcomes the body, the body is sick. When external nature overcomes the mind, the mind is unwell. Passion. Turnips, radish, parsnips, etc. accumulate food for their own future use in the coming year and so look fat. The usurper comes saying; 'of what use are they if not for my eating up?' So, the strength, health and youth of a young man or lady, plump limbs or bloomy cheeks, would suffice her to live comfortably her hundred if passions and sense enjoyments did not consume the stored up energy.

The अद्वैत is to be realized on the intellectual but more so on the ethical and practical grounds.

Conscience: Spincza: "It has not only to satisfy them (senses) but itself also."

Thus all the five elements of conscience counted by Schopenhauer are welded into one to constitute for the training of the ریچہ by the قلندر self. Cf. Emerson about the immediate self-punishment after Sin.

Do the wicked prosper?

The wicked in so far as they are more intelligent

(i. e. represent *Activity*) must supersede the passive (incapable of evil and also good positive). Virtue.

But the intelligent wicked in their turn are brought low by the element of *passion* or passivity in them.

True prosperity falls only to the lot of intellectual love.

Who should be your companion ? See, in what harbour is he anchored, what are his guiding principles, where is his heart ? Mind not how much love he expresses for you. If his anchor is weighed in the sense of world-reality, behave like Yudhishtira towards his brothers and wife. If he is willing and ready to change his moorings, let him move up you (docile). If his disease is contagious, shun him as plague.

Your *دیش کال* (moorings) one in *انت کال* + (Man of principle). Who has a right to be the man of principle ? Whose principle is *حق*. None else.

To commit murder and yet escape the Law.

The easiest way is to entice a man to eat before the previous meal has thoroughly been digested (or between meals). Another is to tempt him to sense enjoyments (*इन्द्रिय आनन्द*).

Demands of nature are demands of the higher self—the Divine Law, which should always govern the lower self-calculations. Let the higher self command at least as much respect as the *सायावी* people present in your company. This is *भक्ती*. Why should you be so anxious to accomplish a particular job as to ignore the *laws* of health. Is it the business. His work ? He surely knows best how to bring it round. Let His will be done. You have no right to abuse the machine (body) vouchsafed for His glorification. It should be governed by His Laws. Is He not ever so near (as His and) in His hygienic Laws ? Obey Him, therefore, take regular exercise as a sacred (religious) duty. Taking a constitutional = *प्रक्रमा* etc.

Sit *straight* in *समाधि* posture, one whole day ; all poisonous germs must perish. Bending over the book checks the

flow in the alimentary canal and thus creates stagnant pools in the stomach or intestines giving rise to fermentation and flatulence.

Through the mirror of the world a man may arrive at the knowledge of himself.

To assert and emphasize the common will to live = vulgarity.

It is not the struggle which produces misery, it is the mistaken aims and low ideals.

All the pride and pleasure of the world mirrored in the dull consciousness of a fool, is poor indeed compared with the Imagination. *Cervantes* writing his *Don Quixote* in a miserable prison. *Bunyan* (*Pilgrim's Progress*). *Sir Walter Raleigh* (*History*). *Daniel Defoe* (*Robinson Crusoe*). *Milton* (*Paradise Lost*).

Health, cheerfulness is the very flow of it, says *Schopenhauer*.

"Without a proper amount of daily exercise no one can remain healthy, all the processes of life demand exercise, not only the parts more immediately concerned, but the whole body. *Aristotle* rightly says, "Life is movement," it is its very essence. Ceaseless and rapid motion sustains every part of the organism." The heart with its complicated double systole and diastole beats strongly and untiringly with 28 beats, it has to drive the whole of the blood through arteries, veins and capillaries; the lungs pump like a steam-engine; the intestines are always in peristaltic action; the glands are all constantly absorbing and secreting, even the brain has a double motion of its own, with every beat of the pulse and every breath we draw.

When people can get no exercise, there is a glaring and fatal disproportion between outward inactivity and inner tumult.

For this ceaseless internal motion requires some external counterpart. Even trees must be shaken by the wind if they are to thrive.

Men are not influenced by things, but by their thoughts about things.

Beauty is an open letter of recommendation to putting a good face upon bad business. Folly is its own burden.

There was great wisdom in that remark which Queen Christina of Sweden made in her nineteenth year, about Descartes, who had then lived for twenty years in the deepest solitude in Holland: "M. Descartes," she said, "is the happiest of men and his condition seems to me much to be envied."

It is a great piece of folly to sacrifice the inner for the outer man. It is to let the centre of gravity fall outside oneself and consequently to tumble down.

'There are no real pleasures without real needs.'
Voltaire.

ज्ञान and भक्ति can be combined only when शिव is contemplated as Law (of which alone it can be said कृते ज्ञानान्न मुक्ति.)

a.—Let us *increase our knowledge* of that शिव as Law ;

b.—Let us contemplate on and love that Law शिव (ideal).

c.—And let us offer up everything to that Law.

यतकरोषि यद् आसि यज्जुहोषि ददासि यत् etc.

d.—After doing anything spend a few moments in keeping the intellect *at-one-ment* with the Law of Laws,'

योसा वादित्ये पुरुषः सोसावहम् (the very end of Yajur Veda).

e.—i—intellectually वेदान्त ; ii—morally Buddhism,

iii—practically Christianity, iv—religiously Vaishnavism,

v—feeling प्रलम्भ intense.

The presence of N and other Swamis near you is like the presence of *fats in stomach*. The ghee etc. demand more bile from liver ; but their very presence diminishes the secretion of bile.

Let them pray *together*. Mark ध मद्भि. Mohammadan prayer and Christian congregational prayer.

Collective suggestibility.

Bring together before God ست سنگ ,

Let them chant Vedic hymns together. .

The solitary prayer cannot spout forth spontaneously from the heart (as becomes a natural solitary prayer) unless religious spirit is evoked and kept alive by social prayers. If the gods of temples have lost their holds on the general Hindu heart, there is yet time to rally the Hindu half-hearts under the banner of the Vedas. If Sikh-like they cannot sing together familiar songs, still Islam-like they might pray in a tongue which they do not fully comprehend. Sanskrit will unite not only the N. S. or E. W. of India, but all the Aryan races of Europe to India. And Sanskrit is not difficult as the Brahmans declare it to be.

If the people around you misbehave, grumble, squeak, or go wrong, why fight *with the machine*, lubricate it or set it aright, attend to the weak part (پیرزہ) in it. Why hold the machine responsible like a foolish child? ब्रह्म सत्यं जगन्मिथ्या. When will that Law of Laws be practically realized? The rudder broke in the N. German Lloyd boat, the Captain managed the ship with alternate working of the two engines, yet the real remedy was not there. So the real remedy is in वेदान्त alone. مورٹی کا خاوند in absence of کرشن for Gopis تصویر یار سے Let the जीव be entirely obliterated from your heart. Let the God-idea become too strong for it.

Personal God :—

It is not that the weight of a body is actually concentrated at the C. G. (that point is to all appearance like any other point) but for *aught that concerns us* the mass is concentrated there. So is Law all-pervasive, God imminent in nature, present equally everywhere. Yet relatively to our बद्धि this universal Reality can be most con-

veniently handled (and acts upon our conduct) as if it were embodied in a personal (*غیر* etc.) Being. This personal God leads us from the visible to the Unseen. When we get a point of limitation—focus of personality generated by *غیرا* *the other pole* is simultaneously created like positive and negative Electricity.

Mental Telepathy.

Let not the thoughts of friends or foes (*جیو سرشتھی*) have anything to do with you. It is true we can communicate with one another mentally. But like any other communication (intercourse), it is a mere wayside inn and throws us down into a gaping pit like any other *انقم مز* if we begin to enjoy it. Mind-wandering excites passion, feeling (*विषय*) which is passivity, suicide. These reveries are decidedly on par with *بہوت پریت* possessions. To drown and overcome all personal associations springing up in the mind, and let the *one light* (God-consciousness) alone keep burning in the mind is to do real good to all parties concerned. Crowd out all other considerations (notions).

Away with such nonsense as : please remember me in your prayers, *میرے حق میں دعا کرو*. Send him good thoughts etc. There is but one Reality *لا الہ الا*.

अमावस्या New moon day. The moon receives full sunlight the *सूर्य* is eclipsed and even the Moon's selfish light is as bad as darkness.

Other laws are simply :—

हाथी के दान्त *देहाने के* *और* *कहाने के* *और*

The past memories and associations. Let them be wiped out of thought as cloud-forms, *स्वप्न* *पेहेला* *जन्म*. The witness-box, the judge's bench, lawyer's bar, Professor's chair, stage, etc., have environments, relations, attendants, each peculiar to itself. You move from the low heaths, up to the mountain top *गिरिस्त*. The position changed, all will re-adjust their attitudes to you, all must shift, their

Masatoura, the son of Mashashige, refused the first beauty of the Court who was deeply attached to him, when the Mikado offered her to him as a reward for his hereditary loyalty, pleading *that his life was for death and not love*.

Such should your devotion to Truth be. .

The Samurai, like his weapon, was cold, but *never forgot the fire* in which he was forged.

Keiki, the last of the Shoguns, *voluntarily* gave up the reins of government to the Mikado, when the times were ripe for it. Again Japanese Constitution is the voluntary gift of the Mikado. Just deserve and there at your feet lies the object of desire.

The lotus trembled above the turbid waters, the stars began to pale before the dawn, and that mighty hush which bespeaks the coming storm fell on the nation.

The *Koh-i-noor* is even as a tear-drop of bleeding India.

The problem of restoring the old while absorbing the new Restoration and Reformation.

The Restorative period of Japan (1863-1868) between the death of Hikone and assumption of the throne by the present (now late--Ed.) Mikado is characterized by an exuberant desire for self-sacrifice on the part of its enthusiasts. It was due to this feeling of patriotic ardor that the Samurai *voluntarily* gave up his swords (Robin), the daimio his fiefs and the Shogin his hereditary authority.

It was a curious example of social embryology that Japan should have assumed altruistic forms before its rebirth.

Their foreign policy made a *virtue of necessity*. Emperor Yaon of China relinquished his throne to the ablest citizen of the realm.

Restoration and Reformation.

There were four main lines along which the work of preparing the nation to meet the problem of modern life

was carried. There were

1. Constitutional Government. 2. Liberal Education.
3. Universal Military Service. 4. The elevation of
womanhood.

The Japanese lady possesses all the rights of her Western sister, though she does not care to insist upon them.

SPINOZA ON ETHICS.

Knowledge as well as conduct must remain imperfect until we can contemplate all things *from the point of view of their absolute unity*. Other points of view may serve as provisional instruments of thought. Their main use is that we may, like a workman who uses ruder implements to construct more perfect ones, fashion by means of them other intellectual instruments, by which the mind acquires a further power of investigation, and so proceeds till it gradually attains the summit of wisdom.

The Law of Causation, the worldly relationships, expectations, duties, are all mere transition points, passing standards of judgements, wayside inns, the dolls of the spinster, the **تيمم** (ablution) of the waterless.

For the Sannyasin, the servant is no servant, the disciple is no disciple, the Raja no Raja, the friend no friend and enemy no enemy, the people's promises no promises and threats no threats, provisions no provisions.

There is but one Reality. When the heart beats at one with It, the whole world pulsates at one with the heart. When the mind is out of tune with the only Reality, the whole world vibrates differently from the mind.

संपदः पद्मापदा. Wealth is the abode of miseries. "There is a point where—thought dies away into feeling, intelligence loses itself in rapt identification with its objects, and all sense of individuality is absorbed in that absolute transparent unity where no division is. Ecstasy which can only be described as the extinction of thought from its own intensity, the striving of the finite spirit beyond itself till it is lost in God."

NEW PLATONISM.

As it is only by applying to space or extension, which is one and indivisible, the conceptions of number and measure, which are mere "aids of imagination," that we can think of it as made up of discreet parts, so it is only Imagination which gives to ourselves and all other finite individuals a separate independent existence.

SPINOZA.

As applied to finite beings, *Existence* is something separable from *Essence*; the idea of a house in the mind of the builder, for instance, being something different from the house as an *actually existing thing*. Essence belongs to God alone; in Him essence and existence are one. When, again, we say of God that He is one, we must understand something different from the unity we predicate of finite *things*.

God, beyond all predication, our intellects could say only this much *that* it is, but not *what* or how it is.

"I am *that* I am."

Dualistic Theology "not only does it start from the fundamental dualism of a supermundane creator and a world lying outside of Him but even in that world all does not spring from the will that creates it." (*E. g.* evil and sin.)

"Make thy heart a burning ground,
and let Shyama dance there."

माया

Every reasonable act presupposes an end or design. That design is nothing else than the *form* of the thing to be produced. An Intelligence capable of producing all and of raising them by a marvellous art from potentiality into actuality, must contain in itself the forms of all things. G. Bruno.

In the infinite variety of existence, there must be in them along with their characteristic differences something which they all have in common, and that common element takes the place of matter as the distinctive element }
takes the place of *form*. Plotinus. }
ब्रह्म
माया

Amity which transcends, yet at the same time comprehends *both*.

Form and Matter.

I can doubt away everything, but cannot doubt the doubter; I doubt, therefore I am. *Cogito, ergo sum, Descartes*. I cannot abstract from the being which is identical with thought. That being is not the being of my particular self; for that, too, like every other particular contingent existence, I can, in one sense, abstract from. I can make it an object of observation, I can think of it, and I can think it away, as that which was not and might not be. But the self from which I cannot abstract is that for which and in which I and all things are. It is that which is presupposed in all knowledge and to which all realities are relative.

साक्षी नित्य संबिन्

The only حق (right) we have is انا الحق (Rama).

TO STRENGTHEN MEMORY.

Live in God, not only the known past, but even the unknown past or future will begin to flash in your mind.

All माया (figure) is negative and not anything positive.

It is plain that the whole of matter considered indefinitely can have no figure. He who says that he perceives a figure, merely says that he has before his mind a limited thing, (like the hypothetical solid introduced in Hydrostatical investigations). But this limitation does not pertain to the thing in respect of its being, but on the contrary of its non-being. A figure in space, in so far as it has any positive reality, it is only the reality that belongs to the part of infinite space which its periphery cuts off; *it is created solely by cutting off or negating all of space that is outside of it.*

But according to Hegel, the infinite, in the highest sense of the word, must be conceived not as the simple negation of the finite, but as that which at once denies and affirms it.

The individual thinks himself free because he is conscious of his desires and actions, but not of the conditions that determine them.

Ordinary observation judging merely by the senses, confounds *externality* in space with independent existence and represents to itself the spatial separation of stones, plants, and animals, as equivalent to an isolated or absolute reality. But is the Reality in a leaf different from the Reality (आत्मन) of the tree? By a trick of the imagination we look upon ourselves as independent, self-determined individuals.

Rightly viewed each so-called individual is only a *transition point in a movement of thought that stretches back through the interminable past and onwaras through the interminable future.*

No منازل भूमिका or stages :—

We need not ascend to heaven (आकाश) to bring it down from above, for it is already in our hands and our mouths.

All knowledge of what is limited rests on an implicit reference to what is unlimited. Every conception of a particular sapce or body presupposes the idea of infinite space or extension. *That* is the origin and axis, the pole and initial line. *That substance* is beyond demonstration and inaccessible to doubt, for demonstration and doubt alike depend on and indirectly affirm it.

No chemical can *operate* or *act* on another unless it pass through the *nascent state*.

The seed grows through reduction into the Substance.

Metals are wolded by passing into the *molten state*.

The man of عالم اسباب feels encouraged at the seeming favourable circumstances, and *pinning his faith* to the individual appearances rushes orward, but immediately does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state and forthwith comes success to greet him.

EVOLUTION AND SURVIVAL.

The law inexorable, not being understood, bumps, knocks and *struggle* must inevitably go on. Those survive *that pass the more through nascent state*, the only condition for fitness.

Once there were Engines with no governor and the *steam struggle* was uncontrollable. But now the *governor* (this ज्ञान, this melting into the universal) is known, why keep up the struggle.

This ज्ञान will of course keep down animal production and multiplication within legitimate (and proper) limits. Proficiency in study. Work, Art brings success in so far only as the worker thereby passes through substance.

Inventions discoveries are made *in and through realization of the सत्*. We gladly take to second-hand Machines and Engines given by the inner सत्. Let us avail ourselves of the inner Boiler.

Make the heart a burning ground. And let *Shayama* dance there. The temples and churches have been abused through ignorance, else any help to the kindling of that fire within was a blessing.

The fountains of *Faith* are far cheeper in the soil of human heart and more securely founded than the ponds of learning and the tanks of intellect. Hence has been the cry for mystery, supernaturalism etc., all along the pages of history. So, has the power of *اسلام* been felt by the high and low.

The Professors of Philosophy and Metaphysics get dashed out along the *tangent line*, owing to the preponderance of the Centrifugal force (Superficial intellect) and aberrations caused by worldly attractions.

Spinoza compares substance to a surface reflecting the rays of light, which regarded objectively is called a "*plane*", but with reference to the observer is called a "*white*" thus bringing out the distinction between the real and relative characters.

J. Caird in criticizing Spinoza's Mathematical Method, says at one place "No thought or feeling is *beside* another." Why not? You cannot think two things at one time.

Thorough refutation of J. Caird's objection by Rama.

There is देश, काल and वस्तु भेद (difference of time, space and causality) because they are convertible in to each other. No co-existence. Light cannot exist without matter, therefore extended, being merely *Form* in which *Force* is manifested. So, ideas cannot exist without brain, therefore extended in that sense. Rays emanating from a lamp we call light, Rays issuing from the brain are ideas or intelligence.

Heat, ignition is the cause in both. Compare Prof. James.

Form is due to *motion* चेतन्यता. Thus *Form* (माया) is only a mode of *Force* (ब्रह्म).

نقطہ جنبش کرد و خط آرد پدید
اک نقطے وچ گل مکدی ہے

Do not let your Imagination run away with you (the true God).

The point is a mere fictitious abstraction, a thing which has no existence apart from the *line*. When we think the line, the point ceases to have any existence at all. The same is true of lines in relation to surfaces, of surfaces in relation to solids. Just so, the Modes in relation to the Infinite Substance.

Causality is a category only of the finite. The relation of cause and effect is one which implies the succession or co-existence of its members—समान सत्ता.

In the impact of two balls, the motion of the first becomes the cause of the motion of the second only when it has ceased to exist in the former; the force which has existed as heat becomes the cause of motion only when it has exhausted itself of its form or existence.

"There is in each thing an endeavour by which it seeks to persevere in its own being; and this endeavour is nothing

but the actual essence of the thing itself, and it is therefore *something not conditioned by time*, it involves no finite time." Spinoza.

Indefinite or *endless* duration is a form of time and not of eternity. The Mathematical infinite of Dr. Paul Carus is refuted by Spinoza, saying:—By the spurious infinite of mere endlessness (as in the series giving the value of E) we do not rise above the region of the finite. Thus the *अङ्ग* and *अब्द* must both belong to the finite, *अन्त—अनन्त* both *अपूर्णा* being empirical.

As all spaces must be known as in one Space, so all ideas can be known only as through the all-embracing idea of God.

Men, who cannot realize the Intuitive God-Consciousness, sometimes blame human mind for it. Just as a man *who made an error in calculation might ascribe it to an incapacity in human mind to apprehend Number*.

Vehemence of passion becomes as foolish as the child's anger against the stone that hurts it or the infuriated man's indignation against the messenger of evil tidings.

We gain true freedom by the detection of false freedom.

Emotion arises in the transition from less to greater or from greater to less activity and power. When we pass from a less to a greater perfection, the emotion takes the particular form of *pleasure*, in the opposite kind emotion = *pain*.

Desire = "*the self maintaining impulse filled with a definite content.*"

Desire, Pleasure, Pain are primary emotions.

Dissipation of *heat* gives rise to crystallization, appearances of *forms*, differentiation of matter and seeming evolution.

एकोऽहं बहुस्याम.

To be displeased with servants is to fall foul with **आत्मनः**. Let not servants and disciples constitute your **جيو سہر شطھی** To defend the body etc. = feeling the world real and God unreal and involves unnecessary wear and tear of energy and time. David would not take the Law in his own hands.

Is God asleep or dead that you should treat Him as such by undertaking what was His own business? **در معقولات** meddling with Divine ways.

Your live as God.

What is that to you if anybody slaps you or stabs you?

Do not erase the **لچھمن لکیر** even in the name of seeing 'justice' dealt out.

Trust in Him in the den of lions. The only justice (حق) is **حق** God should be at least as real as persons.

اُس قدر کم ہوئی تو روپ آئند دیکھا— بالکل ہی objectivity. **اُڑا دو تو سروپانند دیکھو**
Come, I will show you God.

Look at that face, which *seems shaped out of innocence*. That is Beauty. Innocence **त्याग** — wonder. Indifference constitutes beauty. Attractiveness whether spiritual or material is always in direct proportion to innocence and **چٹ**. There! the charm was due to renunciation, *self-abnegation* (cf. white light, loveliness was just in proportion to *claimlessness* (cf. child, baby). Now see in the same direction, look straight and gaze through till the line of beauty and line of non-objectivity meet, converging as they do, to the same point (God). Woe unto you if you fall down on the way.

قسمت پہ اُس مسافر بیکس کے روئے -

تھک کر جو اگر ہو تو منزل کے سامنے

By attributing possession to a face, you tend to make it ugly, because the beauty was another name for denial of possession. Thus also you dig a pit and fall into it.

Damn not yourself and also the so-called charming thing; see beyond **روپ نام**, see God, tear the veil of

appearance, look through, see Rama. Let nothing be prized higher than God, nothing valued equally with God.

God is no respecter of persons.

सर्वमिदं मभ्यात्तोऽवाकः नादर

(شاندلیہ و دیا)

Why should you be ? لکھا اُڑے. When we concentrate on what is foolishly called the 'beautiful' object, the beauty material suffers thereby, just as much as beauty spiritual, provided the person believe in our compliments.

Compliments, criticism and disease are equally fatal if we regard ourself as subject to them. Feel yourself God and sing songs of joy in Godhead. چڑھ سولی ڈھولا گاوان گے

دارپر چڑھ کر کہا منصور نے—آج اپنا بول بالا ہو گیا

Look upon compliments and criticisms even as Rama looks upon physical ailments, viz., (پیادے) footmen from God's Durbar who with all the authority of His Supreme Government say to you: "Get out of this house (i.e., body-consciousness) at once!"

They obey me, when I occupy the دربار throne; they whip me and stab me when I enter into this hovel (body-consciousness). اندر—سور.

पूर्णज्ञान demands dissolution of the कारण शरीर, i.e., faith in causation being replaced entirely (wholly and solely, absolutely) by faith in God. Unless belief in causation is sublated, mediumistic weakness, suggestibility and quivering at criticisms or shaking at opinions, cowering before world will not cease tormenting mercilessly.

Causation = devil = मिशर or بنده

1. They are mediumistic to whom almost every thing might be a causal agent: superstitious and credulous.

2. To the more advanced, so-called thinkers the suggested causes are no reality, have no force.

3. He is truly magnetic and not hypnotic who feels no force at all in anything but God to whom no suggested

causes have any reality. He must naturally lead nations and ages.

منوراج کے بندے No. I have no experience of facts; like children or ignorant folks.

No. II. have some experience, but not thorough and inner experience.

No. III. have perfect experience, *inner* as well as *outer*, which is the basis of their power.

Cause of fearlessness, چت کو جیتنا—صاحب دلی
 جنگل = Consciousness of pure अधिष्ठान.

Consciousness of nothing else but God.

The good or bad talk or conduct of people being washed out of consciousness even as misty dreams are consigned to oblivion.

 Dreams may be nightmares or sweet dreams, *we do not try to* adjust them or quarrel with them; but *rather* our own stomach etc. It is that is straightened. So, good or bad folds that meet us ought to be entirely ignored and *our own spiritual condition improved.* Let not these seeming evils or lucks stand between Thee and God.

 There are no *insults and faults*, *immense* enough to satisfy me in the act of forgiving them! cf. Ganga

او حقیقت سے نا آشنا - معصوم او گل ! بیٹا - جل جاؤ گے -
 مت جاؤ دنیا کے مڑوں کی طرف - بروہم کو بہلا کر کیوں دھکے
 کھاتے پھرتے ہو - یہ مکھن کی صورت والا (قاعی) چوڑے نا گولا
 ہے - جھوٹ بولنے والے کا بیڑا غرق - مین سیج کہتا ہوں -
 دنیا کی چیزیں دھوکا ہیں - ہوش میں آؤ - حقیقت کو دیکھو -

 Visit to महसतर ताल. End of July, 1906.

To travel on almost heaven-high ridges for miles and miles, viewing the waving forests of birch and juniper spreading far below, flowery precipices lying on the right as well as the left hand side, to walk bare-footed on extensive fields covered with soft velvety grass where loving

dainty flowers cling to your feet getting entangled in the toes ; to enjoy the silvery sights of rushing waterfalls on distant Kailas cliffs, to watch clever, little musk deer springing at lightning speed before you—well might the moon ride such a beautiful runner ; to be startled now and then by garuras (royal eagles) fluttering their painted, large wings now on this side, then on the other ; to stoop to pick every now and then Kailas lotuses (ब्रह्मा कमल) which in their lovely petals combine gold and fragrance (سونا سنگدہ) to be amused at the coolies outdoing each other in digging मासी, लेसर, गुगल the different kinds of incense which abound here in charming plenty : and to sing hymns and chant OM engaged our time. Far, far above the din and bustle of worldly life, deep and vast blue lakes in their crystalline expanse rippling under the pure and free Kailas air, surrounded by chaste, virgin snows, hold a mirror up to the very face of the blooming, blushing Sun. In such lofty solitude serenely does the Sun enjoy his charming glory. On such heights no hamlet or hut could be expected, the nights were passed in caves where breezes sleep. O the joy of leaving behind the prosaic plains of parching body-consciousness ! O, the joy of mingling with the Sun and breezes ! O, the joy of roaming in the heavenly infinite forest deeps of एकमेवा द्वितीयम्.

So long as उदारता is not become natural with us, we cannot realize God.

No Realization for a *close* mind कृपण cf. Christ and the rich man.

No peace for कृपण and *yet outward relations* force on us thoughts by which we are contracted into narrow limits. उदारता must be the rule, and yet the world generates the very opposite in us. How to reconcile ? The rule of conduct must be उदारता and this can be observed and kept up only when in our heart of hearts we believe in the reality of *God alone acting through our neighbours, their seeming forms being non entity.*

When we believe in the forms of foes and friends as real.

they deceive and betray us. It must be so as a punishment for the first mistake. But we make the matter still worse when we begin to retaliate and impute to them motives and evil natures. Beware !

People do hesitate to love God, because they think they receive no response from Him as in the case of fictitious and degrading worldly objects of love. Ignorant fools they are to think so. O Dear ! His breast instantaneously, nay simultaneously, heaves with thy breast in responsive impulse; He looks straight into thy eyes, else why peace in the heart.

To begin, to take in personal compliments, adoration, reputation is to give up *چونا* *ماکھن* for *کھیر مکھن*, is to devour poison and fire. Is not the eternal God-compliment sweet enough for you ? *کھیر مکھن*

Sitting on the mountain top, why fix your gaze on one particular dingy spot alone,—i. e. body relations. This is *बन्ध*. Turn your eyes, look all round, a'l places are equally related to you. The oceans surge, the rivers roll etc., in Me, in Me, in Me.

Religion in its truest sense (*ज्ञानम्*) opens our eyes and changes the very veil of *माया* into a never ceasing revelation of the divine.

My dear one talked to me through telephone, the telephone became endeared. So long as the beloved is in a separate house, the telephone will be prized, but He comes to my home. What have I to do with the telephone ? So. friends, relatives, kings, property and all were the telephones to convey that Love's message to me. He comes, now freely you may leave me, O friends, give me up, O relatives; banish me, O Kings; abandon me, O property, what care I ?

जीवन्मुक्त is one who lacks the ordinary springs of motive and consequently cannot be influenced in any way. One whom the profit and loss, counsel of friends, gain and disadvantage, talk of pupils, crooked suggestions of adversaries, unexpected news of any kind, can influence and draw from him *what* ? etc., he is unworthy to lead, incapable of guid-

ing. His स्थिति is law, dangerous position, لا اله الا الله rock.

The "twelve observances" obtained from the North.

"The mob of Beggars (भिक्षु's)," as Buddha called his followers, are expressly forbidden to have any covering over them except a tree.

Their one seat is to be Mother-Earth. Their clothes are to be rags from the dust heap, the dung heap, the grave yard. He is to be called Dwikhrodpa ("he who lives in a graveyard"). He is not allowed to sleep twice under the same tree. "Let us separate and go each in a different direction, no two following the same road. Go and preach Dharma."

He dwells in a lovely spot, in a grove, at the foot of a tree, on a mountain, in a cave, in a mountain, grotto, in a burial-place, in the wilderness, under an open sky, on a heap of straw." मौनी

Any thought of a friend or foe is immediately to be overcome by God-thought ईशावास्य. And His will is to be realized always as My will.

Rik. S, 1,55,5.

अथचन अन्वर्धति त्विषिमते ।

इन्द्राय वज्रम् निधनिध्नते वधम् ॥

When the fiery Indra hurls down thunderbolt then people believe in him. چوئین کھا کر دام اتا ہے یاد

अस्मे सूर्याचन्द्र मसाभिचक्षे अद्वेकमिन्द्र चरतो वितर्तुर्म ।

That we may have *Faith*, O Indra, the Sun and Moon are set in motion by Thee in regular succession.

To awaken religious feeling in us, the world revolves.

The सत्ता in each and all is God. The power of law is His.

When you see a person and attach instantaneously to him a sense of personality, the invisible spirit, soul, etc.,

so on looking at any thing should you perceive and see immediately the real support, God.

When you talk to the limited centre of ego etc., that responds. When you address God, response will come from there.

1. *Real* loss works far less injury than *suspicion*,
 2. A dog is mad when he suspects everything. 3. A person is called "mad" when in rage (suspicion and fear).
 4. Insanity (melancholy, cracked brain) is characterised by too much regard for self-respect, wealth, health, etc.
-

CREEDS.

Believe as I believe, no more, no less ;
 That I am right, and no one else, confess ;
 Feel as I feel, think only as I think ;
 Eat what I eat, and drink but what I drink ;
 Look as I look, do always as I do ;
 And then, and only then, I'll fellowship with you.

Let us be like a bird one instant lighted
 Upon a twig that swings ;
 He feels it yields ; but sings on unaffrighted,
 Knowing he hath his wings.

Plunge in you angry waves
 Renouncing doubt and care,
 The flowing of the seven broad seas
 Shall never wet thy hair.

Fair are the flowers and the children
 But their subtle suggestion is fairer ;
 Rare is the rose burst of dawn,
 But the secret that clasps it is rarer ;

Sweet the exultance of song ; but
 The strain that precedes it is sweeter ;
 And never was poem yet writ,
 But the meaning mastered the meter.

What have I to do with Thee?
 World, O World, I prithee, tell me,
 What have I to do with Thee ?

1.

I who am a child, content if but with wonder and love,
 With the quiet Earth beneath and the splendid Sun above,
 To whom laughter comes unbidden in the watches of the
 night,
 Whom a daisy in the meadow fills with ever new delight.
 World of void, affected duties, world quite dumb of love's
 decree,
 O thou solemn prig, pray, tell me, what have I to do with
 Thee?

2.

World of pigmy men and women dressed like monkeys that
 World of squalid wealth, of grinning, galvanized society,
 Books that are not read, food, music, novels, papers flung aside.
 World of everything and nothing—nothing that will fill the
 void,
 World that starts from manual labour—as from that which
 worse than damns—
Keeps reality at arm's length, and is dying choked with sham,
 World, in Art and Church and Science,
 Sick with infidelity,
 O thou dull old bore, I prithee
 What have I to do with Thee ?

I look upon my life as from afar:
 I hear its murmur mark its changeful sheen,
 As one who from a high cliff marks the waves
 He just now rode on.

Eternal Hunger! *O thro' the black night*
Rave, Winds. The forest fangs
Tremble rock, crash, and ring incessantly
The cry of homeless spirits. Roar.
Ye torrents from the mountains. Roar, O Sea,
Rave under the pale stars. O gulf of Death,
Yawn blackening beneath.

But O great Heart,
 O Love greater than all,

Over the forests, the mountains and the seas,
O'er the black chasm of death, in spectral haste
Thou ridest, and the hungry winds and waves
Are but thy hounds: Thou the eternal huntsman.

O man, O child of Man!
Thou frail and baffled bird.

Thou weary thing,
I take thee up into this height of bliss.
And shew thee all the kingdoms of the Earth,
Yea, all the kingdoms of the hearts of men.
Gaze long in silence, friend;
gaze long for all are thine.

O let not the flame die out !

Within thy body I behold it flicker,
Through the slight husk I feel the quick fire leaping—
Let not the flame die out !

Send forth thy ministers for fuel,
Send forth the sight of thine eye and the reaching of
thy hands and the wayward stepping of thy feet,
Teach thy ears to bring thee and thy tongue to speak—
labour and spend all that thou hast for love—
faint not : be faithful.

O let not the flame die out !
Cast at last thy body, thy mortal self, upon it.
and let it be consumed ;

And behold ! presently the little spark shall
become a hearth fire of creation,
and thou shalt endue another garment—
woven of the sun and stars.

Leaving all, leaving house and home, leaving yearlong
plans and purposes, ease and comfort,
Leaving good name and reputation and the sound of
familiar voices.

Untwining loved arms from about your neck,
Yet twining them closer than ever
Let not the flame die out !
Cradled in flame !

All night long in love, passing through your lips, my love—
Breathing the same breath, being folded in the same sleep,
 losing sense of Me and Thee,
Into empyreal regions, One, one with God, united we ascend
 together.

Then in the morning on the high hill-side in the Sun, we
 tread again the earthy floor.

O Earth, the floor of heaven—
O Sun, the Eye of God—
O children of the Sun, Ye flowers and streams,—
And we too gazing for a time, for a time;
 for a time, into each other's eyes.

Thy bounty is as boundless as the sea,
My love as deep; the more I give to Thee
The more I have, for both are infinite.
And I give all I have to Thee.

Inscribed on a mummy case:—

“*Artemi dous, Farewell.*”

Could I but see thee once, or hope to see—
One hair of thy head, one finger of thy hand,
To hear one little word more from thy lips—
'T were more than all the worlds.

But now the priests

*Have got thee in their clutches
 and already*

*They wrap the sacred linen o'er thy head,
Thy features and thy hair they cover up,
And round thy arms, thy fingers, and thy hands,
They wind and wind and wind the bands,
And I shall see thee never more, sweet coz.*

And then they'll paint
Thy likeness on the outer mummy case,
And stand it by the wall, as if to mock me,
Throwing my arms around a lifeless shell,
Breaking my heart against it.

Never before could I have believed it,

but I see it all now—
 There is nothing like it—no happiness—
 when you have clean dropped thinking about yourself.
 But you must not do it by halves—
 while ever there is the least
 grain of self left it will spoil all ;
 You must just leave it all behind—
 and yourself be the same as others—
 If they want anything, and you want it,
 well it is the same who gets it—
 You cannot be disappointed then.
 I do not say it is not hard, but
 I know there is nothing—
 no happiness like it ;
 It is a new life, and they that have never tasted it,
 they have no idea of what it is.

THE VOICE OF ONE BLIND.

Blind, ah ! blind—it has come upon me now,
 A veil thickening between the world and me,
 Alone ? ah no ! who shall describe the joy that
 has come upon me ?
 The blow that should have crushed me broke
 my chains—
 And I, that was the prisoner, am free.
 Sweet—all desire fled—
 all calm now and peaceful.
 To feel the warm sun on my hands, or travelling
 along my forehead

 How they come nearer, now !
 I go no more to seek—I stay at home
 and let them come to me.

OLD AGE.

Hidden I wait—this old husk suits me
 well—for who will guess tho likeness of me
 through it ?
 This is my INVISIBLE CAP wherein I'll ramble
 Yet thro' many byways of sweet human life.
 Old age, old age ?—no !—Only there outside,

Here where I am 'tis everlasting youth.
I accept you altogether—as the sea accepts the
fish that swims in it.

It is no good apologizing for any thing you have done,
for you have never been any where yet but
what I have sustained you,—

And beyond my boundaries you cannot go.

I am he that beholds and praises the universe,
Singing, all day like a bird among the branches,
And the leaves put forth and the young buds burst,
Asunder—yet I myself do nothing at all.
But dwell in the midst of them singing.

You cannot baulk me of my true life.
Climbing over the barriers of pain—of my
own meaknesses and sins—I escape.

Where will you hold me? by the feet, hands?—
by my personal vanity?—

Would you shut me in the mirror-lined prism of
self-consciousness?

Behold! I acknowledge all my defects—you
cannot snap the handcuffs faster on me than
I snap them myself—I am vain, deceitful,
cowardly—

Yet I escape.

The handcuffs hold me not, out of my own hands
I draw myself as out of a glove; from behind
the empty mask of my reputed qualities I depart,
and am gone my way.

Unconcerned what I leave behind me.
Into the high air which surrounds and sustains the world,
Breathing life, intoxicating, with joy unutterable, radiant,
As the winds of spring when the dead leaves fly before it—
I depart and am gone my way.

Fly messenger! thro' the streets of the cities ancle-plumed
Mercury fly!

Swift sinewy runner with arm held upon high!
Naked along the wind, thy beautiful feet

Glancing over the mountains under the sun,
By meadows and water sides, into the great towns like a
 devouring flame—
Thro' slams and vapors and dismal suburban streets,
With startling of innumerable eyes—fly, messenger, fly !
Joy, joy ! the glad news !

Beware ! for I am the storm, I care nought for
 your rights of property. I will make your riches.
 a mockery.

The curse of property shall cling to thee ;
With burdened brow and heavy heart, weary, incapable of
 joy, without gaiety.

Thou shalt crawl a stranger in the land that I made for
 thy enjoyment.

The smallest bird on thy estate shall sing in freedom in the
 branches—the plough-boy shall whistle in the furrow—
But thou shalt be weary and lonely— forsaken and an alien
 among men.

For just in asmuch as thou hast shut thyself off
 from one of thy least of these my children,
 thou hast shut thyself off from Me.

I the Lord Demos have spoken it—and
 the mountains are my throne.

There is no peace except where I am :

Though you have health—that which is called health—
Yet without me it is only the fair covering of disease.

Him who is not detained by mortal adhesions, who
 walks in this world yet not of it—

Taking part in every thing with equal mind, with
 free limbs and senses unentangled.

Giving all, accepting all, using all, enjoying all,
 asking nothing shocked at nothing—

Whom love follows everywhere, but he follows not it—

Him all creatures worship—
 all men and women bless.

Love is a disease if it impairs
 the freedom of thy soul.

Make it thy slave, and all the miracles of nature
Shall lie in the palm of thy hand.

Do you wish to become beautiful ?
You must undo the wrappings, not
 case yourself in fresh ones ;
Not by multiplying knowledge shall you beautify your mind ;
It is not the food that you eat that has to vivify you, but you
that have to vivify the food.

Of that far end
To which life and change and progress
Shape your destiny,
 You cannot fail.

There is no place where nature ends ;
There are no laws
That of expression fail
No elements mistake affinities
 You cannot fail.

No change nor circumstance
 Defeats the end
 To which you live.
What you may be
 What shall attain,
 Nor e'er can change ;
For in perfection of the whole
Is every part involved
 You cannot fail.

Eat thou the bread which men refuse ;
Flee from the goods which from thee flee ;
Seek nothing,—Fortune seeketh Thee ;
Nor scour the seas, nor sift mankind,
A poet or a friend to find.
Behold, he watches at the door !
Behold his shadow on the floor !
Seek not beyond thy cottage wall
Redeemers that can yield thee all,
While thou sittest at thy door
On the desert's yellow floor,
Then the secret stands revealed
Fraudulent Time in vain concealed,
That blessed gods in servile masks
Piled for thee thy household tasks,

QUEER EMBRACE.

Oh, wonder of wonders ! I fell in love—
 In love with Self for ever mine !—
 Resplendent, glorious, charming Love
 That knows no equal, rival, kind,
 I threw my arms around my Love,
 Lo ! all the world in clasp I find.
 I press my darling close and close
 To the heart and soul and life and mind :
 O what a fire ! fire ! fire !
 Ah ! burnt the body and forms, that bind.
 Oh ! what a cooling shower, shower !
 Fear swept away by nectar, power.

The highest virtue has no name,
 The greatest pureness seems but shame,
 True wisdom seems the least secure,
 Inherent goodness seems most strange,
 What most endures is changeless change,
 The loudest voice was never heard,
 The biggest thing no form doth take.

MAN OF POSSESSION.

His highest rectitude is but crookedness
His greatest wisdom is but foolishness
His sweetest eloquence is but stammering.

I am that which began ;
 Out of me the years roll ;
 Out of me God and man ;
 I am equal and whole ;
 God changes and man and the form of
 them bodily ; I am the soul.

Before ever land was,
 Before ever the sea,
 Or soft hair of the grass,
 Or fair limbs of the tree,
 Or the flesh-colored fruit of my branches,
 I was, and thy soul was in me.

First life on my sources

Just drifted and swam ;
Out of me are the forces
That save it or damn ;
Out of me man and woman, and wild beast
and bird : before God was, I am.

Beside or obove me
Naught is there to go ;
Love or unlove me,
Unknow me or know ;
I am that which unloves me and loves ;
I am stricken and I am the blow.

I the mark that is missed
And the arrows that miss,
I the ~~mouth~~ mouth that is kissed
And the breath in the kiss,
The search and the sought, and
the seeker, the soul and the body that is,

I am that thing which blesses,
My spirit elate ;
That which caresses
With hands uncreate
My limbs unbegotten that measure the
length of the measure of fate.

But what thing dost thou now,
Looking Godward, to cry
"I am I, thou art thou,
I am low, thou art high" ?
I am thou, whom thou seekest to find him,
find thou but thyself, thou art I.

I the grain and the furrow,
The plough-cloven clod
And the ploughshare drawn thorough ;
The germ and the sod,
The deed and the doer, the seed and the sower,
the dust which is God.

Hast thou known how I fashioned thee ;
child, underground ?
Fire that impassioned thee,
Iron that bound,

Dim changes of water, what thing of
all these hast thou known of or found ?

Can'st thou say in thine heart
Thou hast seen with thine eyes
With what cunning of art
Thou wast wrought in what wise,
By what force, of what stuff thou
Wast shapen, and shown on my
breast to the skies ?

Who hath given, who hath sold it thee
Knowledge of Me ?
Has the wilderness told it thee ?
Hast thou learnt of the sea ?
Hast thou communed in spirit with
night ? Have the winds taken counsel
with thee ?

Have I set such a star
To show light on thy brow
That thou sawest from afar
What I show to thee now ?
Have ye spoken as brethren together,
the Sun and the mountains and thou ?

What is here, dost thou know it ?
What was, hast thou known ?
Prophet nor poet
Nor tripod nor throne
Nor spirit nor flesh can make answer,
but only thy mother alone.

Mother, not maker,
Born, and not made ;
Though her children forsake her,
Allured or afraid,
Praying prayers to the God of their
fashion, she stirs not for all that
have prayed.

A creed is a rod,
And a crown is of night ;
But this thing is God,

To be man with thy might,
To grow straight in the strength
of thy spirit, and live out
thy life as the light.

I am in thee to save thee,
As my soul in thee saith ;
Give thou as I gave thee,
Thy life-blood and breath,
Green leaves of thy labour, white flowers
of thy thot, and red fruit of thy death.

Be the ways of thy giving
As mine were to thee ;
The free life of thy living
Be the gift of it free ;
Not as servant to Lord, nor as
Master to slave, shall thou give thee to me.

O children of banishment,
Souls overcast,
Were the lights ye see vanish meant
Always to last,
Ye would know not the Sun overshadowing
the shadows and stars overpast.

I that saw where ye trod
The dim paths of the night
Set the shadow called God
In your skies to give light ;
But the morning of manhood is risen,
and the shadowless soul is in sight.

The tree many rooted
That swells to the sky
With frondage red-fruited,
The life-tree am I ;
In the buds of your lives is the sap
of my leaves: ye shall live
and not die.

But the Gods of your fashion
That take and that give,
In their pity and passion
That scourge and forgive

They are worms that are bred in the
bark that falls off; they shall
die and not live.

My own blood is what stanches
The wounds in my bark :
Stars caught in my branches
Make day of the dark,
And are worshipped as Suns
till the sunrise shall tread out
their fires as a spark.

Where dead ages hide under
The live roots of the tree,
In my darkness the thunder
Makes utterance of me;
In the clash of my boughs with each
other, ye hear the waves sound of the sea.

That noise is of Time,
As his feathers are spread
And his feet set to climb
Through the boughs overhead,
And my foliage rings round him and
rustles, and branches are bent
with his tread.

The storm-winds of ages
Blow through me and cease,
The war-wind that rages
The spring-wind of peace,
Ere the breath of them roughen my tresses,
Or one of my blossoms increase.

All sounds of all changes,
All shadows and lights
On the world's mountain ranges
And stream-riven heights,
Whose tongue is the wind's tongue and
language of storm-clouds on
Earth-shaking nights;

All forms of all faces,
All works of a I hands

In unsearchable places
Of time-stricken lands,
All death and all life, and all
reigns and all ruins, drop through
me as sands.

Though sore be my burden
And more than ye know,
And my growth have no guerdon
But only to grow,
Yet I fail not of growing for
lightnings above me or
death-worms below.

Those too have their part in me,
As I too in these ;
Such fire is at heart in me,
Such sap is this tree's,
Which hath in it all sounds
and all secrets of infinite lands
and of seas.

In the spring coloured hours
When my mind was a May's
There broke forth of me flowers
By centuries of days,
Strong blossoms with perfumes of manhood
Shot out from my spirit as rays.

And the sound of them springing
And smell of their shoots
Were as warmth and sweet singing
And strength to my roots ;
And the lives of my children made perfect
With freedom of soul were my fruits.

I bid you but be ;
I have need not of prayer,
I have need of you free
As your mouths of mine air :
That my heart may be greater within me
beholding the fruit of me fair.

More fair than strange fruit is
Of faiths ye espouse ;

In me only the root is
That blooms in your boughs;
Behold now your God that ye made
You, to feed him with faith
of your vows.

In the darkening and whitening
Abysses adored,
With day-spring and lightning
For lamp and for sword,
God thunders in heaven and his
angels are red with the wrath of
the Lord.

O my sons, O too dutiful
Toward Gods not of me,
Was not I enough beautiful?
Was it hard to be free?
For behold I am with you, am in you,
and of you; look forth now and see.

Lo, winged with world's wonders,
With miracles shod,
With the fires of his thunders
For raiment and rod,
God trembles in heaven, and his
angles are white with the terror of God.

For his twilight is come on him,
His anguish is here;
And his spirits gaze dumb on him,
Grown gray from his fear;
And his hour taketh hold on him
Stricken, the last of his infinite year.

Thought made him and breaks him.
Truth slays and forgives;
But to you, as time takes him,
This new thing it gives,
Even love, the beloved Republic,
that feeds upon Freedom and lives.

For truth only is living,
Truth only is whole,
And the love of his giving

Man's pole-star and poles
Man, pulse of my centre, and
fruit of my body, and
seed of my soul.

One birth of my bosom;
One beam of mine eyes;
One topmost blossom
That scales the sky ,
Man, equal and one with me,
Man that is made of me,
Man that is I.

I am superior to none
and inferior to none.

"A sacred kinship I would not forego
Binds me to all that breathes ; through endless
strife

The calm and deathless dignity of life
Unites each bleeding victim to its foe."

I am the child of earth and air and sea.
My lullaby by hoarse Silurian storms
Was chanted, and through endless changing forms
Of tree and bird and beast unceasingly
The toiling ages wrought to fashion me.

That glorious Flower did twine and wind
Around me, showering fragrance kind.
That night of warm embrace is gone.
Long years of gods have since rolled on
But soft sweet-scent of His presence dear,
Dear Love ! is with me still, is here.

"Him the gods envy from their lower seats
Him the three worlds in ruins should not shake,
All life is lived for him, all deaths are dead ,
Karma will no more make New houses.
Seeking nothing, he gains all.
Foregoing self, the universe grows I.
If any teach Nirvan is to cease
Say unto such they lie."

TEAR

Mystery of life opens in this pearl
 Furling beauty and purity in curls.
 Priz'd by sages, good drink for thee
 Where mind does bathe— a drop wide as sea !

There is only one Being that exists,
 Unmoved, yet moving swifter than the mind;
 Who far outstrips the senses, though as gods,
 They strive to reach him. Who himself at rest,
 Transcends the fleetest flights of beings;
 Who, like the air, supports all vital action.
 He moves, yet moves not; he is far, yet near;
 He is within this Universe, and yet
 Outside this Universe
 The man who understands that every creature
 Exists in Him alone, and thus perceives
 The unity of being, has no grief
 And no illusion. He, the all-pervading,
 Is brilliant, without body, sinewless,
 Invulnerable, pure and undefiled
 By taint of sin. He is all wisdom.
 The ruler of the mind, above all beings,
 The self-existent.

[ईशावास्योपनिषद्]

And what if all of animated nature,
 Be but organic harps, divinely framed,
 And trembling into thought, as o'er them sweeps,
 Plastic and rash, one universal breeze ;
 At once the soul of each and God of all ?

Bluest of skies, greenest of oceans, whitest of waves
 Fortissimo.
 Bluest of eyes, pinkest of skins, yellowish hair
 Pianissimo.
 Darkest of eyes, swarthiest skin, blackest of hair
 Crescendo.
 "Come, walk and listen to the waves with me,
 Their music is most enchanting,
 My mermaid you shall be."

We will build a house together
In the sand beside the sea.

Whatever thou lovest, man,
Thou too become that must ;
God, if thou lovest God,
 " Dust, if thou lovest dust.

No, fret not over what is past and gone ;
And spite of all thou mayst have left behind
Still live as though thy life were just begun,
What each day wills enough for thee to know ;
What each day wills the day itself will tell.
Do thine own task and be therewith content.

As I walked with myself,
 and I talked to myself,
My self said to me
 Be true to thyself—
Thy self—thy good angel shall be.

Says

Lowell:—

"Men ! whose boast it is that ye
Come of fathers brave and free
If there breathe on Earth a slave
Are ye truly free and brave ?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed
Slaves unworthy to be freed ?

"Women ! who shall one day bear
Sons to breathe New England air
If ye hear, without a blush
Deeds to make the roused blood rush
Like red lave through your veins,
For your sisters now in chains,—
Answer ! are ye fit to be
Mothers of the brave and free ? "

Your heart is never away
But ever with mine, for ever,
For ever without endeavour,
To-morrow, love, as to-day ;
Two blent hearts never astray,
Two souls no power may sever,
Together, O my love, for ever.

Have you rid yourself of " idols made with hands " ?

Well, so far, so good.

If not, then you are worshipping disembodied idols,

Ghosts of idols.

" Fate " served me meanly
I looked at her and laughed
That none might know
How bitter was the cup I quaffed.

Along came joy and
Paused beside me
Where I sat ;
And said to me
I came to see
What you were laughing at.

My heart is filled with roses
My soul is full of joy
My being sweet reposes
In bliss without alloy.

Oh ! Precious, precious thief.
Sleep stolen from the eyes
Heart taken from the breast
I cannot but call thee wicked
O innocent, darling thief,
I love although you slay me
Indispensable welcome thief ;
Of Heart you have relieved me
Come, take the life too.
I thank thee, thank thee, thank thee.
Be infinite peace with you.
My Star, My God, My Jesu
My Light of light, true
Lord Love!

I have felt love's fatal pain
 Such—I cannot tell again
 Absence poisons every bliss
 Such as—ask not what it is.
 I have roamed the world around
 And at last a treasure found,
 One without a blight or blame,
 One whom—ask me not to name.
 Oh! her feet my tears bedew,
 Fast they fall, nor sweet nor few
 Oh! my tears impetuous flow
 So as—seek not how to know
 Festernight from her I heard
 Many a pleasing honeyed word
 Words of rapture but I pray—
 Ask me, ask me not to say.
 Beautiful eyes are those that show
 Beautiful thought: that burn below
 Beautiful lips are those whose words
 Leap from the heart like songs of birds.
 Beautiful hands are those that do
 Work that is earnest, brave and true
 Moment by moment the whole day through.

(Translation of Shankaracharya's Stotra)

नाहं देहो नेन्द्रियाणां त्रंगं etc.

1.

The body, senses, mind or breath,
 Ego or intellect am I not;
 But far from wife, child, land or gold,
 I am Eternal, infinite One,
 Shivoham, Shivoham.

2

In Self that's knowledge, truth and bliss,
 This unreal All doth falsely shine
 Like dreams in sleep, a mere illusion!
 I am the pure and infinite One
 Shivoham, Shivoham.

3.

Than me naught else exists at all
 This outer show, suggestions made

Gleams, like the image in the glass,
In me the pure Eternal One
Shivoham, Shivoham.

4.

I was not born, nor grow, nor die;
Dumb Nature through the body works,
It is the ego sows and reaps .
Not I, the Self, unchanging One
Shivohom, Shivoham.

5.

The rope unscanned, a serpent seemed;
Thus Nescience makes the Self a soul;
By direct touch a rope 'tis sure;
And fact of facts, I'm Truth, the One
Shivoham, Shivoham,

There is so much good in the most of us.
And so much bad in the best of us,
That it will not do for the best of us,
To talk about the rest of us.

Get me a gown of silver bright
Paler in hue, thinner than moonlight
That I shall wear as wedding gown.
Then a piece of lightning fetch me down
To thread garlands of the scattered flowers—
Pluck all the stars from off my bowers.
Set in pearls and dress my hair
To-day I must be bright and fair.

When blushing bride by Love does stand
Say "Yes" with eyes, and give her hand
Adieu Father, Mother!
Adieu sisters, brothers!
The hair do stand at end!
The throat is choked, O friend!

Welcome you are to world so bright,
Welcome to us in God's fair sight!
But remember well
This is the last we tell,
The hair do stand at end
The throat is choked, O friend,

Now it matters not what you may say,
And it matters not what you may play,
No, it matters not, 'tis nothing to me,
All you's, he's, she's, melt in this sea !
That is the Throne on High
Then I is truly I.

No houses, no home,
In rays we roam
United together.
Birds of same feather,
No care, no pain,
No loss, no gain,
No fraud, no fear,
No debt, 'tis clear.
No bondage, tie,
No fire, no fry,
No book to read.
To sow no seed.
No plough to till,
No barn to fill,
No tax to pay,
No toll to lay,
No sheep to rear,
No laws to fear,
O free we wander,
Here, there and yonder !
No aim no game,
No name, no fame,
Love-lorn lunatics,
Wandering fanatics,
With wonder struck,
By infinite luck.

I looked above and in all space saw but one;
I looked below and in all billows saw but one ;
I looked into the heart, it was a sea of worlds,—
A space of dreams all full and in
the dreams but One.
Earth, air and fire and water in
Rama's fear dissolve,
Ere they ascend to Thee, they

trembling blend in One.
The heavens shall dust become and
dust be heaven again,
Yet shall the One remain and one
my life with thine.

Oh! Wondrous peace and happiness,
fills me through and through,
Oh Joy! What living Freedom doth
thrill me through and through.
My children are the fluttering clouds
and tiny drops of dew.
The sunbeams bright with warmth and light
Play with the rustling leaves,
Yellow and red with the gleaming gold
As they fall from the barren trees.
The Sun-blown air fresh and rare
Lifts up my thought so high
That upward I soar
Like a bird in the air
To the dome of the bright blue sky.
There do I linger awhile
And laugh and smile,
And flutter and play in glee
Till the sun goes to rest
And I hasten to my nest
Of Self where I dwell so free,
Filled with peace and love and joy
My darling Love so close to me
While Nature folds me in warm embrace
And in Her do Him I see.
On your forehead take the moon
On your breast let flowers bloom.
In your bosom let burn the Suns,
And stretch your hands from end to end
Fill throat of space with song from Home
Om! Om!! Om Tat sat Om!!!

Have thou no home. What home can hold
thee, friend?
The sky thy roof; the grass thy bed; and food
What chance may bring, well cooked

or ill, judge not.

No food or drink can taint that noble Self
Which knows itself. The rolling river free
Thou ever be, Sannyasin bold ! say
Om ! Tat sat, Om ! !

They know no truth who dream such
vacant dreams,
As father, mother, children, wife and friend.
The sexless Self ! whose father He ? whose child ?
Whose friend, whose foe is He who is but One ?
The Self is all in all, none else exists :
And thou art That, Sannyasin bold ! say
Om ! Tat sat, Om !

Where seekest thou ? That freedom, friend,
this world
Nor that, can give. In books and temples,
Vain thy search. Thine only is the hand
that holds.
The rope that drags thee on : then cease lament ;
Let go thee hold, Sannyasin bold ! say
Om ! Tat sat, Om !

Say peace to all. From me no danger be
To aught that lives. In those that dwell on high,
In those that lowly creep, I am the Self of all.
All life both here and there do I renounce,
All heavens, earths and hells, all hopes and fears.
Thus cut thy bonds, Sannyasin bold ! say,
Om, Tat sat, Om !

Heed thou no more how body lives or goes,
Its task is done. Let Karma float it down ;
Let one put garlands on, another kick
This frame ; say naught.

No praise or blame can be
Where praiser, praised and blamer,
blamed are one.
Thus be thou calm, Sannyasin bold ! say
Om, Tat sat, Om !

Truth never comes where lust of fame and greed
Of gain reside. No man who thinks of woman
As his wife can ever perfect be ;

Nor he who owns however little, nor he
Whom anger chains, can ever pass
through Maya's gates,

So, give these up, Sannyasin bold ! say
Om, tat sat, Om !

Both name and form is Atman, ever free,
Know thou art That, Sannyasin bold ! say
Om, tat sat, Om !

There is but One—The Free—
The Witness Light—

Without a name, without a form or stain.
In Him is Maya, dreaming all the dreams.
The Knower, He appears as nature, soul;
Know thou art That, Sannyasin bold ! say,
Om, tat sat, Om !

Few only know the truth, the rest will hate
And laugh at the great one ; but pay no heed.
Go thou, the free, from place to place and help
Them out of darkness, Maya's veil, without
The fear of pain or search for pleasure, go
Beyond them both, Sannyasin bold ! say
Om, tat Sat, Om !

Thus day by day, till Karma's powers spent
Release the soul forever. No more is birth,
Nor I or thou, nor God or man. The I
Became the all, the all is I and bliss.
Know thou art that Sannyasin bold ! say
Om, tat sat, Om !

She (Moon) pressed me close
I kissed her rose
Waxing and waning
Sweating and fanning
Singing and dancing
Loving and entrancing
Thus, gliding by
Moon and I
Through woods and vales
On hills and dales
We pass our days

In charming plays
In lovely talks
In cheerful walks
Playing on lute
Singing in flute
With hands playing
In springs spraying
With enchanted stream
As exquisite theme
With ebb and tide
Of oceans wide
Chorus keeping
While dancing leaping
The hands we took
Of God and shook
With music true
Of vagabonds two.

All worldly charms,
We hold in arms
Here there we go
Equally throw
On high and low
On friend and foe
Our Charms and boons
Our love and swoons
In cups of grapes
In tropic dates
We pour our wines
Nectar divine
Our healing cures
So sure, so pure
In herbs we pour
Sweeten and sour
These hidden cures
Beckon allure
Go dig and take
No risk, no stake
No more disease
Shall mankind seize
The Moon as Uma
And I as Shiva

Still strolling go
Round cots below
Blessing the man
As purity can
With balmy sight
Of Uma's bright
And Shiva's gifts
Of riches, lifts,
And wings to fly
From low to high.
Vagabonds we
Come see, come see.

Four eyes met. There were changes in two souls
And now I can not remember whether
 he is a man and I a woman,
Or he a woman and I a man. All I know is,
There were two : Love came, and there is one.

Be I the string
 The note be thou !
Be thou the body, I the life !
Let none hereafter say of us
That one was I, another thou.

O Lord, look not upon my evil qualities !
'Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt,
Thou canst make me pure.

One drop of water is in the sacred Jumna,
Another is foul in the ditch by the roadside,
But when they fall into the Ganges
Both alike become holy.

One piece of iron is the image in the temple,
Another is the knife in the hand of the butcher,
But when they touch the philosopher's stone,
Both alike turn to gold.

When existence was not, nor non-existence,
When the world was not, nor the sky beyond,

What covered the mist ? By whom was
it contained ?

What was in those thick depths of darkness ?

When death was not, nor immortality,
When night was not separate from day,
Then *That* vibrated motionless, one with
Its own glory.

And beside *That* nothing else existed.

When darkness was hidden in darkness,
Undistinguished, like one mass of water,
Then did *That* which was covered with darkness
Manifest its glory by *Tapa*.

Now first arose Desire, the primal seed of mind,
[The sages have seen all this in their hearts,
Separating existence from non-existence.]

Its rays spread above, around and below,
The glory became creative,
The Self, sustained as cause below,
Projected, as Effect, above.

Who then understood? Who then declared
How came into being this Projected ?

Lo, in its wake followed even the Gods
Who can say, therefore, whence It came ?

Whence this projected, and whether
sustained or not,

He alone, O Beloved, who is its Ruler
in the highest heaven knoweth,

Nay, it may be that even He knoweth it not!

(Rig Veda, X Hymn of Creation.)

"As journeys this Earth, her eye on a Sun,
through the heavenly spaces,
And radiant in azure, or Sunless, swallowed in
tempests,

Falters not, alters not, journeying equal,
sunlit or storm-girt;

So thou, Son of Earth, who hast Force. Goal
and Time, go still onwards."

My breast is filled with roses,
 My cup is crowned with wine;
 And by my side reposes
 The Love I hail as mine.
 The monarch whereso'er he be,
 Is but a slave compared to me !

YUSUF TO ZULEIKHA. *

Not love thee!—ah! how much I loved.
 Long absent years of grief have proved.

But

I would not passion's victim be,
And turned from sin—but not from thee.

My love was pure, no plant of earth
 From my rapt being sprung to birth :
 I loved as angels might adore,
 And *sought* or *wished* or *hoped* no more.

Fly, Messenger, fly!
 Into the hearts of men and women fly!
 Darting lightning from your eyes!
 Light-riding, showering glory, fly,
 Bearing the torch of Liberty high!
 Pierce the earth and rend the skies,
 Beyond where, when and why,
 I am the all, all, all am I
 Fly messenger fly!

Joy! joy! the news,
 Good bye!

My Lord! My Liege! My Self!
 Why other talks and thoughts?
 Why dream of what is not?
 I'll have Thee by my side
 And break up all besides.
 Break, break the pen that writes
 Let the inkstand break!
 Why tantalize, O Dear
 Let every thing break!
 The heart, break it down
 The head, volatilise it up

I need no curtain to hide
 No walls to imprison my breath
 Oh! Break! break! break!
 Break O Frame! Break O Flesh!
 Let me blow the ribs of chest!
 Wait! I shatter my bones to dust!
 And let breeze of Freedom make a
 storm of it.

No toning down!
 No piping of my steam!
 No imprisoning of my madness!
 Free! Free!
 No means to hold me
 Let God contrive!
 For I will not be held down:
 I will not suffer bondage for the God or for
 the world.

Tone me not, I will break the Steam Engine,
 Tone me not, I will burst the Pipe,
 Tone me not, I will tear the world
 Tone me not, I will break the bosom of
 God and fly!

Tone me not, I will confront him if he dare
 face me to bind,

Tone me not, my Lightning shall tear the
 skies and seas.

Tone me not, I will break open all limitations
 All doors will I unlock,
 All veils will I shatter to pieces,
 All forts I will batter down,
 All mountains I will powder to dust
 All cities and worlds, suns and moon,
 All Gods, angels, nymphs,
 I will have under my feet and walk
 majestically dancing o'er their heads!

O Details! I will dance on your stretched bodies.
 O plans! I will leave you behind
 O Time! O Space! O Ether! O God!
 I will leave you behind

Tone me not through storms to tone I say
 Tone me not in brains, for I will make it mad,

Tone me not in heart, for I will scatter it pieces,
Tone me not in body, for I will make a
cyclone of it.
Tone me not in world, for I will burst the bubble,
I will let open the secret of God
I will declare his jugglery.
I will have put him to blush by making him naked.
O Dear! No more afraid of world.
No more trying to fly away
I take the forms one by one,
quaff the wine and drop the cup.
O weeping cups! O breaking cups!
Forgive, forgive! Intoxication
breaks you all, not I.

Have you not understood me?
Thy winds come to fan me!
Thy suns come to lave me!
Thy seas roll to sing to me!
Thy creations like Theatre are before me!
Thy rivers curb their pride and rub their
brows before me!
Thou too standest ready at beck and call
What art Thou? What am I? and what this all?
Am I mortal? Or art Thou God?
Dost Thou love me and am I beloved?
What is this after all?
I come to know I am Beauty.
I come to know I am beloved of God
I am one whom all Gods pine for
I am one whom all stars shine for
I am one! I am one.
“What is Science but a kind
Of wantonness and luxury of the mind;
A greediness and gluttony of the brain,
That longs to eat forbidden fruit again;
And grows more desperate like the worst diseases
Upon the nobler part, the mind it seizes?”

To Rama

Still ever still with Thee
I rest in a peaceful calm.

On the world's troubled stormy sea
 I float like a bird in the dawn.
 Ever at rest in infinite Love
 While the waves do surge and toss
 Knowing full well that in Thee I move,
 And never more can be lost.
 Thee in Me and Me in Thee
 Above this plain of unrest.
 Accepting all things that come to me
 As roses dropt from Thy breast.
 The ups and downs are the petals fine
 So soft and white and uncurled,
 My path is filled like a golden mine
 With a love that is ever unfurled.
 Each moment is fraught with blessings sweet
 Whether awake or whether asleep.
 Still, ever still with Thee
 In the cooling showers and dewy flowers
 We sing and glance and pine.

To Rama

I stir the silent calm repose
 Of sleeping love in trees and snows.
 I wake my love, with love I burn
 From Brahma and God to stone I turn.
 Indeed, these pebble Gods are sweet
 So round, so clean, so pure and neat
 By Shiva on holy Ganges laved
 By his razor cleanly shaved
 These free Sannyasins frank and bold
 Are Nature's priests in temples old.

Puran,

When I am pure
 I shall have solved the mystery of life,
 I shall be sure
 I am in Truth and Truth abides in me.
 I shall be safe and wholly free
 When I am pure.

No jealousy, no fear;
 I'm the dearest of the dear,

No sin, no sorrow ;
No past, no morrow ;
No rival, no foe,
No injury, no woe,
No, nothing could harm me
No, nothing alarm me.
The soul of all
The nectar fall,
The sweetest Self
Yea! health itself.
The prattling streams
The happiest dreams
All myrrh and balm
Ravan and Rama,
So pure and calm
Is Rama, is Rama.
The heavens and stars
Worlds near and far
Are hung and strung
On the tunes I sung.
Heir to the Infinite thou art,
In the heart is the ocean of Love.
"Give, give"—whoever asks back,
His ocean is dwindled to a drop.

No warder at the gate
Can keep the *Gnani* in;
But like the Sun o'er all,
He will the castle win,
And shine along the wall.

He waits, as waits the sky,
Until the clouds go by,
Yet Shines serenely on
With an eternal day,
Alike when they are gone,
And when they stay.

At whose feet rolling on
In years and days time passes by,
Whom as the light of lights the gods
Adore, as immortality.

On whom the five-fold host of living beings,
Together with space depend,
Him know I as my soul,
Immortal, the immortal.

برمیشور تو بهایاں ویاپن سبھے روگ

THE IMPORTANCE OF THE STUDY
OF
MATHEMATICS. *

I am fully aware of the difficulties which I shall have to encounter in trying to enlist your interest in what is commonly called "a dry subject" The usefulness of the study of Mathematics sounds like a paradox to the superficial observer. An ordinary man cannot help putting such questions as :—

- (a) Why should we bother our heads about the 47th Proposition of Euclid's First Book?
- (b) Of what use in the world can the Binomial Theorem be?
- (c) Why should we spend a considerable portion of our life at a , b , c , and long s (f)?
- (d) What is the use of dealing with the Greek Mathematical signs?

1. The inability to answer questions like these, or the apparent uselessness of Mathematics makes this study very unpopular.

2. Another reason why it is disliked is that it is a very hard subject which taxes both the memory and the intellect; it is difficult to understand and more difficult to remember. To read it is not like walking on a smooth paved road; but here the path is, so to speak, both slippery and rough, presents many stumbling blocks and rubs in the way.

3. A third reason why Mathematics is felt so heavy and tedious is that generally it is not administered in proper doses or in an agreeable form; in other words, teachers do not always try to make it attractive. Carbon dioxide, swallowed as in soda-water, is conducive to health but inhaled, it injures the system. Just so, Mathematics does us good only if taken or studied in the proper way.

* This tract was written and published by Swami Rama while he was acting as Joint Professor of Mathematics, Forman Christian College, Lahore.

Students, as a rule, complain against the University because Mathematics is made a compulsory subject in some examinations, they blame the Syndics and have all sorts of hard names to give to Mathematical writers.

To begin with, let us, for the sake of argument, assume that Mathematics has really no reward to offer, has nothing to pay. But, dear friends, let us not in whatever we undertake, be led and guided by a desire of reward. This mercenary spirit ought to be checked. The event or fruit of any action ought not to influence us; let us do whatever we engage in, goaded by a sense of duty and not drawn by the bright future—

If duty calls to brazen walls,
How base the fool who flinches.

Let us work into life the following advice of the author of Bhagvad Gita:—

“ Find full reward
Of doing right in right! Let right deeds be
Thy motive, not the fruit which comes from them.
And live in action! Labour! Make thine acts
Thy piety ”

Learn to acquire knowledge for its own sake; hunger and thirst after knowledge. Learn a lesson from the life of Old King Ulysses, who with one foot in the grave woos knowledge and asks his followers

To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.

The assumption above made is far from being correct. The advantages of Mathematics are very many. They do not lie on the surface, but are hidden and concealed—

- (i) Mathematics is like the ocean, rough, boisterous, and fearful on the surface; but having precious pearls, and gems of the purest ray serene at the bottom: or
- (ii) it may be compared to the statues of the old satyrs and sileni of Greece; repulsive figures to look at, but enclosing within them the finished and fascinating statues of the most beloved gods of the Greeks.
- (iii) Like the solar light it appears quite colourless to

the unthinking multitude, while it is in reality composed of the colours of the rainbow.

Mathematics (*Gr.* Mathe-Matike) in its original sense signifies "skill, knowledge, or science." And in all its subsequent development it has had the idea of "skill, knowledge, or science" always underlying it. It has been feeding Art and Science. It is in no small measure to *Mathematics* that the world owes its Sciences of Astronomy, Optics, Acoustics, Statics, Dynamics, Hydrostatics, Hydrodynamics, Thermodynamics, Magnetism, &c.; and the Arts of Navigation, Engineering, Architecture, and the like.

Mathematics is well called an *exact science* and a sure and certain branch of knowledge (*cf.* the phrase "Mathematical certainty").

"Geometry," Pascal observes, "is almost the only subject in which we find truths wherein all men agree; and one cause of this is that geometers alone regard the true laws of demonstration." So Geometry or Mathematics, we may say, has been like that solid and substantial food to science which goes for the most part to form bone or the supporting element. According to Roger Bacon, Mathematics is the "gateway and the key to other sciences." Professor Ball says,—“It is interesting to note that the advance in our knowledge of Physics is largely due to the application to it of Mathematics, and every year it becomes more difficult for an experimenter to make any mark in the subject unless he is also a Mathematician.”

What generally happens is that the Mathematician takes the results of some every day observations and raises on them splendid superstructures which attract the attention of the Experimentalist, who steps forward and verifies by experiment the results thought out by the Mathematician. Then the labours of the two combined enrich the world with inventions and discoveries; give to it its railways, telegraphs, balloons and what not. Happy the man who is a Mathematician and Experimentalist in one.

"The most general division of Mathematics," says Herbert Spencer, "dealing with *number* guides all industrial activities, be they those by which processes are adjusted,

or estimates framed or commodities bought and sold or accounts kept. No one needs to have the value of this division of Abstract Science insisted upon."

"For the higher arts of construction," the same writer continues to say "some acquaintance with the more special division of Mathematics is indispensable. The village carpenter who lays out his work by empirical rules, equally with the builder of Britannica-Bridge, makes hourly reference to the laws of space-relations. The surveyor who measures the land purchased; the architect in designing a mansion to be build on it; the builder when laying out the foundation; the masons in cutting the stones; and the various artizans who put up the fittings; are all guided by geometrical truths. Railway-making is regulated from beginning to end by geometry; alike in the preparation of plans and sections; in staking out the line; in the mensuration of cuttings and embankments; in the designing and building of bridges, culverts, viaducts, tunnels, stations. Similarly with the harbours, docks, piers and various engineering and architectural works that fringe the coasts and overspread the country as well as the mines that run underneath it. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level—that is, to geometrical principles.

"On the application of Mechanics (a branch of Applied Mathematics) depends the success of modern manufactures. The properties of the lever, the wheel-and-axle, &c., are recognised in every machine, and to machinery in these times we owe all production." The following is the case in England and will in no long time be the case here too.

"Trace the history of the breakfast roll. The soil out of which it came was drained with machine-made tiles; the surface was turned over by a machine; the wheat was reaped thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to Gosport, it might have been made into biscuits by a machine. Look round the room in which you sit. If modern, probably the bricks in its walls are machine-made and by machinery the flooring was sawn and planed, the mantel-shelf sawn and polished, the paper-hangings made and

painted. The veneer on the table, the turned legs of the chairs, the carpet, the curtains are all products of machinery.

"Your clothing—plain, figured or printed—is it not wholly woven, nay, perhaps ever sewn by machinery? And the volume you are reading are not its leaves fabricated by one machine and covered with these words by another? Add to this that for the means of distribution over land and sea, we are similarly indebted. And then observe that according as knowledge of *mechanics* is well or ill applied to these ends, comes success or failure. The engineer who miscalculates the strength of materials, builds a bridge that breaks down. The manufacturer who uses a bad machine cannot compete with another whose machine wastes less in friction and inertia. The ship-builder adhering to the old model is outsailed by one who builds on the mechanically justified wave-line principle. And as the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on mechanical knowledge may turn the national fate."

Let us now see to whom most of the modern inventions and discoveries of which the world is so proud owe their origin?

By whom was the first *steam-engine* made?

James Watt, a Mathematical Instrument-maker.

By whom was the *clock* invented?

Galileo, a Mathematician.

By whom was the first *telescope* made?

Galileo, a Mathematician.

By whom, the Barometer?

Pascal, a Mathematician.

Who found out the amount of alloy in the golden

Crown of King Hiero of Syracuse?

Archimedes, a Mathematician.

Who was it that discovered the Law of Gravitation?

Newton, the prince of Mathematicians.

In a word, directly or indirectly, almost all our conveniences and articles of comfort are due to this branch of Philosophy or Science which we call Mathematics.

Professor Adams, the Mathematician, foretold the existence in the heavens of a satellite not known to the world before, and *then* the practical astronomer actually discovered the same.

Mathematics enables us to calculate accurately distances, billions of miles in length, as the distances of stars, &c.; and it also enables us to measure magnitudes about one billionth part of a cubic inch in volume, like the size of a molecule or atom. From finite quantities it leads us on to the region of the infinite.

By Mathematics we discover some of the Universal Laws of nature written with inerasible ink on the faces of substances by the unerring finger of the Almighty. In the lines and figures of Geometry we learn "those characters" to use an expression of Galileo "in which the great book of the universe is written."

In Statics and Dynamics the Mathematician deals with forces varying according to different laws; and in case a new kind of energy should come to light and give rise to forces obeying laws different from those which the forces of ordinary nature obey, the Mathematician will be found fully equipped to receive it; whereas the mere experimentalist if not calling Mathematics to his aid, will be at a loss how to deal with it at the first sight. Let a new fluid be discovered and its fundamental property known; it will find itself already registered in the works on Higher Hydrostatics as an old servant with specified duties to discharge.

There is a variety among individuals of all species; again the different species of the same genus are in no instance exactly alike; and the different genera differ widely. So, I presume that different planets of the same Solar System have no monotony and the different Solar Systems are not alike in every respect. They are, in all probability, governed by new law; and are blessed with new materials, new liquids and new kinds of Energy. Mathematics embraces the properties of these new things as well as those of the old familiar ones. This is knowledge of intrinsic worth.

Its rules and laws govern the phenomena and facts that can ever take place on the background of Eternity. "The

old order ceaseth, yielding place to new" but the mathematical dogmas remain still controlling all these vicissitudes and undergoing no change in themselves.

Says Herbert Spencer—"Of course as those facts which concern all mankind throughout all times, must be held of greater moment than those which concern only a portion of them during the continuance of a fashion, it follows that in a rational estimate, knowledge of such facts, being knowledge of intrinsic worth, must, other things being equal, take precedence of knowledge that is of quasi-intrinsic or conventional worth."

Hence you can judge of the importance of Mathematics which, beyond doubt, imparts knowledge of the kind of facts here alluded to.

If most people pride themselves on possessing a knowledge of Law, (Law dealing with matters of this transient world), why should a knowledge of the eternal laws dealing with all worlds and possibly with the world to come be disdained.

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

This law and many similar laws are treated in the works on Mathematics.

To show that the sphere of Mathematics is not confined to the physical objects alone, but extends over the mental and psychic phenomena as well, I may refer to the distinguished writers on the Calculus of Probabilities, who have applied it to *Belief*, and also to Edgeworth and Jevons, who have shown it to be capable of application to *Feelings*.

Milton holds that a part of the happiness of the pious will consist in the consciousness of the knowledge which they acquired in this world. If this be true, Mathematics is sure to make you happier in the world to come, as it embodies knowledge of the widest application.

I have been discussing so far the value of Mathematics as knowledge. Now, let us discuss its value in the way of discipline. And here, without question, it holds a supreme place.

The Vernacular word for Mathematics is "*Riyazi*," and this very name signifies "pertaining to "*Riyazat* " or discipline. The study of Mathematics involves a mental exercise best fitted for strengthening the faculties.

The advantages of Physical exercise are not apparent to an ordinary Indian boy ; and Physical exercise is not so pleasant to him as eatables ; being ignorant of the fact that in proportion as he takes more physical exercise, he will enjoy and digest the eatables better. Similarly the advantages of mental exercise involved in the study of Mathematics are not apparent to an ordinary Indian student, and so, he reads Mathematics with great reluctance, not knowing that in proportion as he studies more of Mathematics, he will relish and master other subjects better.

"I have mentioned Mathematics," says Lock, "as a way to settle in the mind a habit of reasoning closely and in train; not that I think it necessary that all man should be deep Mathematicians, but that having got the reasoning, which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion."

There are men who are already physically strong, yet physical exercise will make them still stronger. Similarly there are men already intellectually very strong, yet a study of Mathematics will most certainly add to their intellectual powers.

Rev. Dr. Chalmers has stated:—"I am not aware that as an expounder to the people of the lessons of the Gospel, I am much the better for knowing that the three angles of a triangle are together equal to two right angles; or that the square on the hypotenuse is equal to the square of the two containing sides in a right-angled triangle. But I have a strong persuasion that both the power to apprehend and the power to convince may be mightily strengthened—that the habit of clear and consecutive reasoning may be firmly established by the successive journeys which the mind is called on to perform along the pathway of Geometrical Demonstration. The truth is that as a preparative whether for the bar or for the pulpit, I have more value in

Mathematics for the exercise which the mind takes as it travels along the road, than for all the spoil which it gathers at the landing-place "

The author of "The History and Philosophy of the Inductive Sciences" has shown in his "Thoughts on the study of Mathematics" that Mathematical studies judiciously pursued form one of the most effective means of developing and cultivating the reason: and that "the object of a *liberal education* is to develop the whole mental system of a man to make his speculative inferences coincide with his practical convictions; to enable him to give a reason for the belief that is in him, and not to leave him in the condition of Solomon's sluggard, who is wiser in his own conceit than seven men who *can* render a reason."

To this may be subjoined the judgment of John Stuart Mill, which he has recorded in his invaluable system of Logic (Vol. II.) in the following terms:—"The value of Mathematical instruction as a preparation for the more difficult investigations (physiology, society, government, etc.) consists in the application of its method. Mathematics will ever remain the most perfect type of the Deductive Method in general; and the applications of Mathematics to the branches of Physics furnish the only school in which philosophers can learn the most difficult and important portion of their art, the employment of the laws of the simpler phenomena for explaining and predicting those of the more complex. These grounds are quite sufficient for deeming Mathematical training an indispensable basis of scientific education and regarding, With Plato, one who is *ayewuerpnros*, as wanting in one of the most essential qualifications for the cultivation of the higher branches of philosophy."

The study of Mathematics strengthens both the intellect and memory and tends to impart to us an a similitive memory rather than a sensuous one inasmuch as it teaches us to remember things by the aid of the intellect or thinking faculties, and discourages us from memorising a demonstration and the like by endless repetition. It give us a Memory which has brought immense wealth to Professor Loissette. The nature of the subject admits of no such thing as

cramming. We cannot cram Mathematics; whatever we learn of it must be got up intelligently.

It is true that Mathematics at first appears to be a very dry subject and most distasteful; but for that very reason we ought to study it with zest and zeal. In so doing, we shall be the stronger in will-power. "Perhaps," says Huxley "the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, *whether you like it or not*. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

The abstruse nature of the subject compels a student to concentrate his attention. Mathematics is the best cure for mind-wandering. Bacon says—"If a man's wits wander, let him study Mathematics, for in demonstration if his wits be called away ever so little, he must begin again." Now, if on no other account, on account of this grand virtue which it inculcates, *viz.*, concentration of attention, we ought to value Mathematics. No one who is stricken with absent-mindedness can make his mark in any department of human activity.

The path to proficiency in Mathematics is so rough, and so hard an application is necessary that on the way we lose all our roughness and become perfectly smooth and frictionless, as it were, just as the wooden harrow used in this country becomes smooth by passing over the rough and uneven ground turned into clods by the plough.

Now a smooth ball or the like if put in rolling or sliding motion on the College floor will come to rest very long after a rough ball that was put in motion simultaneously with it. So, brains that have lost a considerable amount of their friction by working in the rugged field of Mathematics and have now been smoothed down, so to speak, when once put in motion or set to some hard task will, other things being equal, stop or be tired out long after those brains that have not been similarly trained.

Not only does the study of Mathematics thus habituate us to steadfastness and perseverance, but it engenders in us

a strong inclination to work. It tends to make us bitter opponents to inaction, it stores in us immense energy. The student of Mathematics being compelled to work very hard and long for the sake of success in his subject, goes on working hard even after this impressed force is withdrawn, being then impelled by the energy accumulated in him, just as a railway train continues travelling for a long time even after the steam is shut off. But alas! for the rash youth, who no sooner are set free from the great motive power—Mathematics or some other branch of learning and enter life, then they come to a dead stop on account of the brake of sensual indulgence; or at best get their motion considerably retarded by that brake.

Mathematics, startling as it may sound, aids Religion in a most remarkable manner and strengthens the foundation of moral character. Every now and then it puts us in a most humiliating mood, it makes us realize our own incapability, it repeatedly brings us face to face with something which we think we cannot surmount. It makes us humble and meek. It tends to do away with our vanity and self-conceit. It breaks us down and consequently exercises the will of God on us. "Do you," says Theore Monod, a French divine, "know what is God's chief difficulty with us? It is not the making us, it is the breaking us. It is not the edifying us, it is the putting us down. And therefore it is that God's chief instrument for edification is the pick axe. He must break us down, down, down, and whatever he gives us to do for His service, He will first of all show us that we are not able to do it. O God, take me, break me and make me." The value of Mathematics in this respect is well pointed out in the following remark by Lock:—"A man in the study of Mathematics will see, that however good he may think his understanding yet in many things, and those very visible, it may fail him. This would take off that presumption that most men have of themselves in this part, and they would not be apt to think their minds wanted no helps to enlarge them, that there could be nothing added to the acuteness and penetration of their understandings." All this shows that the sharp discipline to which it subjects a man has a wonderful

influence in smoothing down his asperities. in accustoming him, as a rule, to the habits of patience, perseverance, self denial and humility.

"True Science," says Huxley, " (including Mathematics undoubtedly), and true religion are twin sisters, and the separation of either from the other is sure to procure the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded rather to their *patience*, their *love*, their *single heartedness* and their *self-denial* than to their logical acumen."

Isaac Todhunter in his Essays on education says that of all the subjects required for passing University Examinations, Mathematics furnishes the most reliable test of a man's working powers. A student may do remarkably well in the Examination in a language; and yet this may have been owing to his keeping constant company with a man who always speaks that language and is a thorough master of it. A student may distinguish himself in History in his *passively* hearing other students while they were preparing that subject for their Examination. A man may obtain very high marks in a--Practical Science Examination; and yet this may be on account of his having familiarized himself with the Science-Apparatus and its use for *amusement's* sake. And so with the other subjects. But a man who excels in Mathematics, could not have done so, except by dint of hard labour. He proves himself capable of facing difficulties and doing his duty well, however disagreeable that duty may be.

Nothing particular has as yet been said about "problems" as against "book-work" in Mathematics. They are hard nuts to crack for the student. But once cracked they yield an ambrosial kernel; and the student thus drives an exquisite pleasure from the sweets of intellectual conquest. No other branch of knowledge can present a like phenomenon. After a hard problem has been solved,

you will often observe the Mathematician's eye brighten, and at length, with a pleasure (of which the ecstasy of Archimedes was but a simple expansion), hear him exclaim "I have got it, I have got it."

It may not be out of place to say something as to how charming and fascinating this subject has been to some persons, or to what extent people of yore have been impressed by its importance. *Plato* loved it to such a degree that the inscription over the entrance to his school ran—"Let none ignorant of Geometry enter my door," and on one occasion an applicant who knew no Geometry is said to have been refused admission. It is related of a Mathematician that while he was absorbed in solving some problem, the besieged city in which his house lay was taken by the enemy, and to the spot where he sat musing, came up with a drawn sword in hand, a soldier who was about to break the slate of his life. The Mathematician who had been quite ignorant of the capture of the city, did not, even now, lift up his head and look at the soldier. The astonished soldier shouted at the top of his voice to make the poor victim prepare for death. At this the Mathematician raised his eyes and said: "Wait a moment: I am about to solve it" (the problem). The city was captured by the enemy, but his heart had been captivated by Mathematics.

Sir Isaac Newton, oftentimes when busy at some Mathematical theorem, used to forget taking his meals. I may add two amusing anecdotes:—(1) Newton invited a friend to dinner and forgot it. The friend arrived and found the philosopher in a fit of abstraction. Dinner was brought up for one. The friend, without disturbing Newton, sat down and despatched it. Newton recovering from his reverie, looked at the empty dishes, and said: "Really, if it wasn't for the proof to the contrary before my eyes, I could have sworn I have not yet dined," (2) Once when riding home from Grantham he dismounted to lead his horse up a steep hill, when he turned at the top to remount he found that he had the bridle in his hand, while his horse had slipped it and gone away.

Galileo had very long been purposely kept in ignorance

of Mathematics, but one day, by chance, hearing a lecture on Geometry, he was so fascinated by the Science that he thenceforward devoted all his spare time to this study, and finally he got leave to discontinue his former studies. He preserved his enthusiasm for the subject in spite of poverty, public ridicule, and persecution.

And so did *Kepler*, notwithstanding domestic troubles, poverty and other inconveniences.

Archimedes could not disengage himself from Mathematical dreams even when walking or when bathing as is evidenced by the well-known story which says that *Archimedes* one day while taking his bath was so much elated at the discovery he then made that unable to contain himself he immediately ran almost naked into the street crying Eureka, Eureka "I have found it, I have found it."

It is related of *Euler* that even in the perusal of Virgil's poetry he met with images that would recall the associations of his more familiar studies, and lead him back from the fairy scenes of fiction to the element, more congenial to his nature, of Mathematical abstraction.

Amongst the ancient Hindus, Mathematics was so extensively loved that even their females were well versed in the subject.

Amongst the rich, Mathematics has exercised its sway over Boyle, Cavendish, Napier, Lord Kelvin, and others. Amongst men of letters Milton, Bacon, Locke, Carlyle Helps, Froude....and many others may be counted among its fervent admirers, if not votaries.

Perhaps some of you can still see no connection between abstract and practical science, and hold the former in little esteem, despising mental discipline unless you perceive its direct reference to the actual business of life, and so reject Mathematics as of little practical interest, calling it with Alexander Pope as--

" Trick to show the stretch of human brain,
Mere curious pleasure or ingenious pain."

Remember, Gentlemen, immediate usefulness alone is a fallacious recommendation for a branch of learning. Don't shun Pure Mathematics on the ground of its *purely specula-*

tive character. "That sound judgment," says Professor De Morgan in his remarkable introduction to the London Edition of Ram Chandra's *Maxima and Minima*... "that sound judgment which gives men well to know what is best for them, as well as that faculty of *invention* which leads to development of resources and to the increase of wealth and comfort, are both materially advanced, perhaps cannot rapidly be advanced, without a great taste for *pure speculation* among the general mass of the people down to the lowest of those who can read and write....." After giving a most satisfactory proof of the above statement the above mentioned writer puts the conclusion in the following words:—

"The History of England as well as of other contries has impressed me with a strong conviction that pure speculation is a powerful instrument in the progress of a nation," Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece.

Mathematics is knowledge and consequently it is power. It is a *weapon*, though a very heavy one. If we cannot wield that weapon, the fault is all our own; because we *could* wield it if we *would*, by dint of patience and perseverance: and once wielded, that weapon is something awful in our hands. Knowledge of Mathematics is like an estate which should be watered and cultivated laboriously before it yeilds abundant crops. Many men have reaped rich harvests out of this apparent barren land.

The *processes* of the Differential Calculus seem far remote from the Propositions of Physical Science, yet Newton was led by their aid to found a system of Mechanics equally suited to determine the motion of the stone falling to the ground, or the revolutions of the Planetary bodies. *Conics* is a branch of pure Mathematics dealing with the sections of a cone. It could hardly be imagined as susceptible of any useful or interesting application whatever. But Kepler came and he applied it to the motions of heavenly bodies, thus clearing up most intricate difficulties in Astronomy. Moreover, the same Conic Sections was found to

apply to the motion of anything whatever projected here on our own planet; be it a cricket ball, an arrow or a bullet, or even our own bodies in the act of jumping. The process of finding the *H. C. F.* of any two numbers in Algebra has been made use of by Sturm in solving with great ease Equations of any degree whatever. The *Theory of Quadratic Equations* was made use of by our own countryman, Master Ram Chandra of Delhi. in working out problems of great practical interest in Maxima and Minima. In Trigonometry and Algebra we meet with what are called *Exponential Functions* and *Imaginary* or *Impossible Quantities*. When you first study them. I suppose, you will be inclined to say "Of what use in the real world are *Imaginary* quantities, why should we waste our time on *Impossibilities*? My friends, let me inform you that what you will thus cast off with disdain, has lately been made the corner stone of a new mansion in the world of Science, being developed into Hyperbolic Functions. The symbols e and π (meaningless to the unthinking student) represent numbers which enter into analysis from whatever side Science and Art are approached. An anecdote might be quoted for illustration. De Morgan was explaining to an actuary what was the chance that at the end of a given time a certain proportion of some group of people would be alive; and quoted the actuarial formula involving π which he explained stood for the ratio of the circumference of a circle to its diameter. His acquaintance, who had so far listened with interest, interrupted him and exclaimed, "My dear friend, that must be a delusion; what can a circle have to do with the number of people alive at the end of a given time?" Don't be surprised to know that Ball writes of a distinguished Professor remarking that "it is impossible to conceive of a universe in which e and π should not exist."

I sympathise with those of you to whom the abstract principles involved in Mathematics appear to have scarcely any use or aim; but if you continue your inquiries, your matured judgment will *rectify* your first opinion and at length you will find yourself possessed of, to use the words of Professor Hall, "an instrument of matchless power and of universal application; a language which nature

must hear, and to which she shall always reply."

Even if the study of Mathematics bear no fruit at all, do not regard your labour spent on it as wasted. Nothing is wasted or lost in nature, matter is indestructible and cannot be lost, energy is indestructible and cannot be lost, and so I maintain labour is indestructible and cannot be lost. Rivers take away with them a great deal of earth and other substances from the plains, and so far as we can see the earth carried away is lost, but the same earth collects in the sea, and in course of time forms islands there. The Sun dries up in the summer tanks, pools and lakes, and we think the water is lost; but before autumn is ushered in, the same water comes down again in the form of rain. Similarly kinetic energy is converted into potential energy, thermal energy, electric or any other form of energy, but it is never lost, although it may so appear to us. Just in the same way, rest assured, labour is never lost: it is sometimes changed into experience, at other times it becomes, as it were, stored up for future use; but it is never lost. The labour of Columbus, although it did not bring forth the desired result, was far from being lost; the attempts of Englishmen at finding the North-West passage to India, although apparently fruitless, caused the Arctic Ocean to be explored. Similarly attempts at finding the philosopher's stone led to the discovery of the Science of Chemistry. Again attempts at unreal Astrology led to real Astronomy. So, the apparently bootless endeavours of geometers at the duplication of a cube, the trisection of an angle, and the squaring of a circle, were the cause of Conic Sections being discovered. The vain struggles and efforts to construct a perpetual-motion machine advanced most considerably the Science of Dynamics. The celebrated John Hunter occupied a great deal of his time in studying most carefully the growth of a deer's horn (a sheer waste of time and energy in the opinion of most of us); but this apparently useless knowledge well applied in the case of a dying patient was one of the causes which rendered his name immortal. His labour was not lost and so will not your labour be lost which you devote to the study of Mathematics, but will reproduce itself in other forms of fruitful energy. It is rather sacrilegious to think of lost

labour in connection with a subject of which, in the words of no less an authority than Helmholtz, we may say, "Of all branches of human knowledge, there is none which, like it, has sprung as a completely armed Minerva from the head of Jupiter: none before whose death-dealing Aegis doubt and inconsistency have so little dared to raise their eyes."

The vibrations of a lamp suspended from the ceiling taught Galileo how to construct the first pendulum-clock; a falling apple gave Newton a lesson on the mysteries of the solar system; a boiling kettle instructed George Stephenson how to make the steam-engine; a frog's leg twitching when placed in contact with different metals directed Galvani to come to the important results wherein lay the germ of the Electric Telegraph. If apparently insignificant objects could teach such important lessons, will not Mathematics (which means *Knowledge* and *Science* itself) be able to teach you a great deal?

Only a third eye is wanted (an eye in the head or brain, Mahadeva's third eye, to discover the *Parvati* of joy and glory on the mountains of Mathematics. Oh! for the keen penetrating eye to which—

"There are tongues in trees, books in the running brooks.
Sermons in stones and good in everything".

We are reaping abundantly the fruits of the labours of others. We travel by rail, the most desirable kind of conveyance; we get our errands run by electricity harnessed for our sake, we live in comfortable houses, wear the clothes cut and sewn to suit our convenience, get our food cooked and prepared in such a way as to keep us in good health and many other things we enjoy which have been thought out and worked out for us by others. Let us not forget that we also ought to do something for others in return. We owe a heavy debt to humanity. Let us try to leave the world better than we found it. Let us try to leave some foot-prints on the sands of time. Let us try to dive deep into the Ocean of Science and Mathematics and bring out, if possible, some pearls which may adorn the world.

Then work, work; work with all your heart, with all your might, remembering that work is worship and remem-

bering also that work is life—

“We live in deeds, not days ,
in thoughts, not breaths ,
in feelings, not in figures
on a dial.

He lives most who thinks most, feels
the noblest, acts the best.”

Genuine work will be found to be its own reward.
Work is the normal state of man.

HOW TO EXCEL IN MATHEMATICS.

There is no royal road to Mathematics. Mathematicians, like poets, cannot be made but they are born. Still I have firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematics from a cold, unsociable stranger with knit brows and frowning countenance into a warm-hearted, cheerful and loving friend.

- 1(a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise you will find it a very dry and rather repulsive study and most uninteresting.
- (b) In days of hard Mathematical work you ought to take light simple food that you can digest very easily; and be temperate. Don't take ghee in excess. High thinking and plain living should go side by side.
- 2(a) Don't attack Mathematical problems or hard pieces of book work when you are sleepy or when about to go to bed. You will in that state find them quite invincible and impregnable. Not only will they offer passive resistance, but will then lay you flat down on your bed. Plainly speaking, you will in two or three minutes, after taking a difficult problem in hand, fall fast asleep. But you may, with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conversant with, or work easy sums and simple riders that require very little mental exertion.
- (b) In order to excel in Mathematics you should always give to *sleep* what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate

health, he was permitted to lie in bed till late in the mornings; this was a custom which he always followed, and when he visited Pascal in 1647 he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

- 3 (a) If, however, circumstances oblige you to study difficult portions of Mathematics or solve hard problems just after taking meals, or just before retiring to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise your efficiency of labour will be very small, and laziness will get the upper hand of you.

- (b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students.

Irregular students waste the greater part of their time in idleness but overwork themselves just before the examination, taking no exercise and setting at naught the laws of health. Thus they succeed very easily in breaking their health though not in passing the examination. Then, is imputed to labour what is brought about in reality by laziness; the charge is laid at the door of hard work, whereas it was indolence that impaired their health. Remember it is not labour that kills a student, but it is laziness or neglect of exercise that does so. Workers are sadly wanted in India, but no lazy workers.

4. When you begin a new book, it is advisable, first, to go through the book-work of the whole, at the same time doing the easy sums which come out on the first or at most at the second trial. After thus once passing through the book begin it anew, and omit no example. By adopting this system, you will save a great deal of your time and labour and your work will be most efficient.

5. As far as possible try to do everything with your own unaided efforts. Not only should you try to solve the examples by your own exertions, but try to do the book-

work also without the aid of the author. Try, as it were, to re-discover everything. This will do you immense good. Read the heading in the case of each Article or the enunciation in the case of each Proposition and then shut your book, and try if you can give your own demonstration. Think over the subject for a time, if your exertions seem to be fruitless, read one or two sentences from the top in that Article or Proposition and then closing the book try to complete the proof; if even then your attempts avail nothing, read one or two sentences from the *bottom* of the same Article or Proposition, and do your best to supply the parts of the proof not seen by you. If, then also you fail, read a little more of the book, and try to fill up the gap yourself. Thus a part at least of each Article or Proposition must, by all means, be drawn out from your own brain, if you want to acquire a sound knowledge of Mathematics. You may, at first read very little by this method, but whatever is not learnt in this way forms but a very poor part of education. By and by your power will increase and this process will no longer be slow. Your progress will, after trying this method for a time, be both rapid and thorough, and you will find yourself quick to perceive and slow to forget. It is to such readers that the Roman proverb applies: "Beware of the man of few books."

"The great danger," says a Mathematician, "which all mathematical students have to guard against is that of learning off book-work without fully mastering the essential points of the methods. Mathematics cannot be crammed. To be able to write out book-work faultlessly is not sufficient. The why and wherefore of each step must be fully grasped, and students must not rest content unless they fully understand in every case what is the property to be proved, what known results are assumed, and what methods are to be applied. Otherwise their memory will be unfairly taxed, the work will degenerate into mere drudgery, and all this will be of little avail if the book-work so assiduously committed to memory should be set with some trifling alteration—a frequent artifice among examiners for finding out whether candidates *really* know their work."

The solution of easy problems and riders, which is also practically indispensable, also depends almost entirely on a thorough knowledge of fundamental principles and those who do not clearly realize this are too often apt to rush on to results in their answers in the examination, and use the words "it is obvious" or "evident" to conceal their ignorance of the intermediate steps, which, however, deceives no one but the candidates themselves. On the other hand, those who will trouble to realize fully the methods of the book-work and the framework of facts on which each Proposition is built up, will possess sufficiently powerful machinery to solve any reasonable problems that may be set.

All that will then be required is *readiness* in applying their knowledge, and this can only be brought about by frequent practice in working examples.

6. Don't disdain or pass over sums containing easy applications of the formulæ, and never be satisfied with *knowing* merely the *way* how to work out a rider; work it out *actually*, carry your theory into practice. Never forget the precious maxim "The way to more light is the faithful *use* of what we have." By so doing you will acquire practice which alone makes us perfect. You know the greater part of your University Examination-papers will consist of such easy riders; and even those questions in which brainwork is most prominent, depend not a little for their full and ready solution on practical applications of the formulæ. If you are already practised in that work you will finish in a very short time the whole of the paper, except those portions which require thinking, and out of the total amount of time allotted having got a great deal at your disposal for thinking only, you will most probably succeed in your efforts in this direction too, and thus do the whole of the paper. As it is not enough for a man to know the theory of swimming but he ought to have practice in that art if he wants to swim across a river; so is *practice* necessary for you if you want to swim across the troublous sea of University Examinations. Simple riders and easy sums are a great recreation to the student of Mathematics.

Most students when asked to work out a sum, sometimes after making a few feeble efforts but frequently before

making any, give up in despair ejaculating the words "It is very difficult, it will not come out." But the self-same students, after the problem has been explained to them, cannot help uttering "Oh, it was so easy!" I say, yes, it was so easy, but you could not *get it out* because you did not *enter into it*. You had no courage, no strong will, no patience, or no Mathematical virtue.

7. Frequently *revise* the portions which you have already read; otherwise your further progress will be very very slow, and you will find yourself no match for the examiners. "Every Mathematical book that is worth anything," says Professor Chrystal, "must be read backwards and forwards. Go on but often return to strengthen your faith. When you come on a hard or dreary passage pass it over; and come back to it after you have seen its importance or found the need for it further on."

8. In order to attain dexterity in analysis and calculation and become expert in giving ready solutions to problems, it is desirable to acquire the habit of performing mathematical investigations *mentally*. No other discipline is so effectual in strengthening the faculty of attention; it gives a facility of apprehension, an accuracy and steadiness to the conceptions; and what is a still more valuable acquisition, it habituates the mind to arrangements in its reasonings and reflections. To give an illustration of how much it improves the intellectual powers I may cite the case of Euler, who had always accustomed himself to that exercise: and having practised it with assiduity he is an instance to what an astonishing degree it may be acquired.

"Two of Euler's pupils had calculated a converging series as far as the seventeenth term, but found, on comparing the written results, that they differed one unit at the fiftieth figure; they communicated this difference to their master, who went over the whole calculation by head, and his decision was found to be the true one. For the purpose of exercising his little grandson in the extraction of roots, he has been known to form to himself the table of the first six powers of all numbers from 1 to 100, and to have preserved it actually in his memory."

9. Mathematics requires of us a great deal of time and

energy; we should be continually working at it. But though it requires our body to be always in motion ever working, and subject to the laws of Dynamics; it demands our mind to be always at rest, in equilibrium and in a state subject, as it were, to the laws of Statics. A man wanting to excel in Mathematics, should banish care and anxiety from his mind, think of nothing else but his work, should have a serene and tranquil heart, should allow nothing to disturb his peace and calm of mind. His labour will bear little fruit unless he is able to keep his mind in perfect solitude; which in most cases, will require his body also to be in loneliness.

One lesson, Nature, let me learn of thee,
 One lesson which in every wind is blown.
 One lesson of two duties kept at one
 Though the loud world proclaim their enmity—
 Of toil unsever'd from tranquillity !

Of labour, that in lasting fruit outgrows
 Far noisier schemes, accomplish'd in repose,
 Too great for haste, too high for rivalry !

Yes, while on earth a thousand discords ring.
 Man's senseless uproar mingling with his toil,
 Still do thy quiet ministers move on,

Their glorious tasks in silence perfecting ;
 Still working, blaming still our vain turmoil ;
 Labourers that shall not fail, when man is gone.

(*Matthew Arnold.*)

10. A student of Mathematics should always have a humble heart and a *docile* spirit.

Carefully store in every piece of knowledge, gather every bit of Mathematical truth; what, if you can make no immediate use of them, and what, if no pleasing result seems likely to spring from them.

“ because right is right, to follow right
 Were wisdom in the scorn of consequence ”

What a noble spirit of research was betrayed by the great Mathematician when he spoke of himself as having been all his life but “ a child gathering pebbles on the sea-shore ”——a similitude expressing not only his humility, but alluding likewise to “ the spirit in which he had pursued his investigations, as having been that, not of selection and system-building, but of childlike alacrity in

seizing upon whatever contributions of knowledge Nature threw at his feet."

These directions may be summed up in a single one :— Love the subject, (Love conquers all,) and try, by every means possible, to keep yourself in a state in which you may be able to concentrate your mind and pay close and undivided attention to the subject. This is a faculty, which, if we consider the testimony of Newton sufficient evidence, is the great constituent of inventive power. It is that complete retirement of the mind within itself, during which the senses are locked up ; that intense meditation on which no idea can intrude ; that firm, straightforward progress of thought, deviating into no irregular sally ; that perfect *yoga*, where the mind becomes one with the subject which can alone place Mathematical subjects in a light sufficiently strong to illuminate them fully, and preserve the perceptions of the mind's eye in the right order.

In the end I shall lay before you the secret of success in the study of Mathematics as well as in that of any other undertaking. It is seeking not our own aggrandisement, but the glory of God ; it is like the Red Cross Knight to labour and struggle for the Faerie Queen Gloriana or the Glory of God. It is thus to make our whole life a continuous prayer by our acts. It is to carry into practice the noble advice of Lord Sri Krishna—

" In thy thoughts
Do all thou dost for Me ! Renounce for Me !
Sacrifice heart and mind and will to Me '
Live in the faith of Me ! "

Let me close with the following strictly true
Shakespeare :—

" Heaven doth with us as we with torches do,
Not light them for ourselves ; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd,
But to fine issues ; nor Nature never lends
The smallest scruple of her excellence
But like a thrifty goddess she determines
Herself the glory of a creator,
Both thanks and use."
